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TERMS.

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Dull Sermons.

There is some truth in Irving's remark about he drowsiness induced by the very word *Seron*, —though oddity and extravagance—'Oraions,' 'Homilies,' 'Arguments'—interminable entences and uncouth words and phrases—are ar enough from being the proper remedy. No *ricks* will answer the purpose even of keeping p attention for any considerable time. He hat trusts to them must be often changing his udience. The resources of trickery are not nexhaustible like those of truth.

The difficulty is twofold—in the speaker and in the hearers. A man whose chief business *is to do one thing* from week to week, from onth to month, and from year to year, will almost inevitably fall into a habit of always dong it in just the same way. A writer of serons is apt, after a while, to cast them all in he same mould. Whatever subject he takes p, must be twisted and turned, and pruned nd stretched, till it shall assume the accustomd form. His mind acts like a machine; the rticles which it turns out, are all of the same ize and shape. Such is the *tendency*, we say, f making it one's chief business to write serons; and very few are always sufficiently wake, energetic, and active,—rich enough in esources of mind and heart, effectually to reist it. This is one side of the evil; there is, n form and appearance, too much sameness in he sermons of many preachers.

And then the hearers, unfortunately,—too many of them,—are unable, or do not take the rouble, to look through the shell into the kerel. The shape and colour are the same; they ee no difference between the wooden nutmeg nd the real one. The minister is talking of ome religious subject, and throws his thoughts nto a form that they are accustomed to. To heir dull perception it is about the same thing hat they have heard fifty times before. The evil is aggravated on both sides, when, as is generally the case, the preacher has a *pulpit phraseology*, the sameness of which is rarely, if ever, relieved by the fresh and vigorous English that a warm heart and a mind quite loose and free from the chains and soporifics of custom, would utter itself in.

Of the magnitude of this evil it is hardly necessary to say any thing. It is felt in the half-lost powers of a thousand clergymen; in cold, stupid, declining churches; and in whole congregations of the impenitent, to whom, for every good purpose, the truth that is able to make wise unto salvation, is an idle song.

Such is the evil; what is the remedy?

We do not know. We will merely suggest a thought or two, and leave the matter to others.

It is of little use to preach without the *attention* of those who hear. The preacher's habits, therefore, must not be such that the hearer can *guess* what he will say, as soon as the text is announced; and care should be taken to make the exordium, if there be one, the opposite of a soporific. To this end, greater variety and freedom in the *form* of address from the pulpit might be advantangeously cultivated.—In some cases expository lectures have been resorted to with admirable effect. Who would not delight to see a large congregation assembling, each with a Bible in his hand; and during the lecture carefully following the preacher from verse to verse and through the whole process of illustration, argument and appeal? Some men—more, doubtless, than will believe it without a trial—are able thus to fix the attention of a whole audience, from Sabbath to Sabbath, indefinitely. It requires an active mind and more labour than to write a sermon *machine-wise;* but may be made to produce abundant fruit, both in the speaker and in the hearers. Others preach often on topics connected with the efforts of our benevolent societies. Some write such a sermon regularly once a month—for each Sabbath next preceding the monthly concert. And, so far as we can learn, they are abundantly satisfied with the results, in respect both to their own minds and hearts and to the state of religion among their people. The most interesting and profitable contemplation of divine truth for the individual, is generally in its relations to the present duty. Topics connected with the objects and doings of benevolent societies lead naturally to the exhibition of Christianity in all its beauty and glory, in its ultimate end and its actual tendencies, as a known, effectual and *present* remedy for evils now seen and felt in the midst of every congregation, and continually brought to light in every corner of the wide world. Bring Christianity and the world as it is in closer comparison. Show what it has done, is doing, and may do, in such a state of society as that around us, and in a world so dark, and polluted, and wretched, as this.—Would not most of our congregations thus gain a more just conception even of personal religion? Would not their views be enlarged, their hearts made liberal, and their piety become more healthful and pervading? And might not preachers, by adopting these and other such means of giving variety and interest to their pulpit exercises, and by being more careful to adapt the form to the matter,—thus doing away the *appearance* of a sameness that does not exist in fact,—keep their hearers more awake and attentive, and greatly increase the vigor and versatility of their own powers?—*Boston Recorder.*

From the Spirit of the Pilgrims.

Ministerial Qualifications.

During the season of religious revival, there is danger of substituting mere *feeling*, for correct *principle*; zeal without knowledge, for correct sentiment; of inventing measures to advance the work, which are not only unnecessary, but unscriptural and injurious to its prosperity. As there is now uncommon activity and vigor of Christian effort, there is danger of forgetting our entire dependence on the special and sovereign agency of the Holy Ghost, and of giving a prominence and power to human instrumentality, which is peculiarly dangerous to souls and dishonorable to God. At this time the errors of Arminianism are most easily and successfully propagated. To these errors all men are more or less exposed. There is a strong tendency in human nature towards them; a peculiar fondness in our unsanctified affections for the aid which they promise and the false security they impart. It requires no common share of moral and mental qualifications, to secure those who are anxious on the subject of religion, from reliance on some false foundation. The danger in question stands not alone. The opposite extreme is perhaps, to many, equally alluring and fatal; which is, to deny the necessity of human agency and of personal effort in the work of salvation. Hence it becomes the minister of the Gospel wisely to distinguish and guard against the errors of Arminianism on the one hand, and Antinomianism on the other. To do this successfully, he must have a mind well furnished with correct principles of intellectual philosophy, and be well grounded in the faith of the Gospel; and more than this, he must understand and preserve the symmetry of the Gospel system. As an example and illustration of what I mean, and which will at the same time show the reality of the danger in question, I would refer to the three grand divisions of the clergy, during the "great revival of religion in New-England." In the first division, were Edwards, Belamy, and many other distinguished men, who like them, were rich in theological learning, and with all their hearts devoted to the work. They preached the doctrines of the Bible, clearly and systematically; and no men, perhaps, ever more successfully secured the pre-eminent advantages of the essential union of divine sovereignty and free agency in the formation of moral and religious character. In the second division, were the Antinomians and the Arminians, both of which opposed the revival. Though they did not harmonize in their religious sentiments, yet the extremes of their errors met, as to practical influence. While our evangelical churches rose from the first, or were strengthened by their labors, the various heresies of the present day had their origin in, or were handed down by, the second. In addition to these, there was, says an able writer, *"a third class,"* "who rushed into the revival, as the horse rusheth into the battle, confident, zealous and reckless." "Instead of trying the spirits, whether they were of God, they believed every spirit. Every thing which was found to attract attention and affect the minds of men, they regarged as good. Their object was to excite all the feeling possible. This led to the love of every thing which could produce excitement, and a determination to have it; and this led to a preference of such *measures* and of such *preachers* as were found to produce excitements the most immediate and most violent; and it is added, *"these are the spiritual fathers of our moral deserts."* Edwards, Belamy, and others of the class, to which they belonged, were distinguished for their literary and theological attainments. The second were somewhat elevated by fashionable literature, but extremely deficient in metaphysical science and correct theological learning; and the third class, was crowded by those, who were generally without the ordinary attainments, which the public sentiment, even of that period, demanded for the Christian ministry. Their range was almost every where, their influence great and extensive; their errors of sentiment, and the extravagance of their measures, were permanent and destructive, furnishing ample occasion for the caviling and complaint of the sceptic, as well as for the grief of the pious. Hence we have Edwards "on the Revival," and on the "Religious Affections," both demanded by the circumstances of the age in which he lived, and two of the most splendid productions of intellectual and moral strength and acumen, and the richest legacies of the church, that any of her ministers have left. A volume, instead of a single paragraph, might be written on this subject, and before leaving it we cannot avoid suggesting the fact, that uneducated ministers, most often advance the opinion, that the *doctrines* of the Gospel are not to be preached, during revivals of religion, while such as more fully understand these doctrines and the nature of the human mind, find this the very time to preach them, and the grand security of substantial and Scriptural hope to the trembling sinner.

We have before alluded to the fact, that there were general principles respecting the promotion of revivals of religion, which were well understood and established: and it is one of these principles, that men are to be converted through the truth and by the power of God: that truth is the instrument by which revivals of religion are to be promoted, as it is brought to bear upon the minds and consciences of men. In relation to the point now before us, vast injury is done in revivals of religion by uneducated and inexperienoed men. Our argument is this. Truth is the *instrument;* the human mind and affections, in their diversified and ever changing character, and the *subjects* upon which this truth is to be made to operate; God in his gracious sovereignty is to render it efficacious, while man in his freedom is to feel his obligation to yield his cheerful obedience. Here we may ask, How is it possible for an uneducated man, so to understand this truth, the sublime system of moral science, revealed to us in the Bible, and so to discover and unravel the secrets of the human heart, as to bring this truth to bear upon it, so that it may secure the end which God designed? We are not to presume that divine sovereignty will interpose and prevent or correct the evils which human ignorance and error may create. It seems preposterous to say that piety is all that is here demanded. We might as well say, that piety is all that is required to navigate the sea, survey the heavens, measure the mountains and preside in the chair of mental and moral philosophy.

Blemishes in Social Prayer Meetings.

Permit me to make a few remarks for the better regulation of our meetings for social prayer, which, with all due deference to such men as the biographer of Felix Neff, and the late amiable Bishop Heber and judicious Scott (whose opinions he cites) have been, and still are, eminently blessed of God for the comfort and enlargement of the church of Christ.

I can easily conceive that the distaste which these holy men had imbibed against meetings of this description might have been owing, in a great measure to some unfavorable specimens which had fallen in their way; as, if I mistake not, Mr. Scott particularly instances the conduct of certain Antinomians, who, in prayer meetings at Olney, were a great annoyance to good Mr. Newton. But, surely, such sad abuses as those, which all alike must deplore, and which it is hoped are after all *extremely rare*, can in reason no more be cited as arguments against the utility of prayer meetings than the desecration of the Lord's supper could be alledged against the scriptural administration of that delightful ordinance.

I have sometimes thought that we are living upon the eve of a great revival of the spirit of prayer. The public mind seems to be more frequently drawn to the consideration of its importance than in former times, and it is now no uncommon case to hear from the platform, as well as the pulpit, urgent addresses upon the need of a more fervent spirit of supplication for the descent of that reviving influence, under which the desert shall rejoice and blossom as the garden of the Lord. The subject, also, as I need not remind your readers, has been ably pleaded from the press, and by none more piously and judiciously than Dr. Sprague, in his late work upon Revivals of Religion, and our late brethren of Worcester and Birmingham, whose very edifying remarks accompany the English edition.

All this, it must be acknowledged, is of a very encouraging cast, nor can it be doubted that many have been aroused by these means from a state of torpor and indifference. Still, I think, our prayer meetings are not yet what they should be; nor is the attendence upon them so general as could be wished. Something appears to keep away many whom we are accustomed to regard as persons of piety, and to drive away others from the gates of Zion, who, for some time, had been accustomed to frequent the house of prayer. Reasons, no doubt, as various as the points of the compass, may be assigned for this indifference; all based upon the grand defection of the heart from God; yet there are other causes of a potent influence which are commonally overlooked, and which require only to be pointed out in order to be removed. I confess it has sometimes appeared to me that some of our pious brethren who conduct the business of the meetings are (though ignorant of it themselves) the frequent cause of the evil in question, and which I am persuaded *none would more seriously deplore than they*. Prayers, in general, Mr. Editor, on the occasions referred to, may justly be deemed much too long. Our good brethren are drawn out with holy desire, and with the multitudinous claims and necessities of the church, and not unfrequently occupy that time in their supplications which would be deemed sufficient for any ordinary discourse. I hope I am not disposed to check the fervor of a devotional spirit, but there certainly should be a difference observed between the length of a *social* and of a *private* prayer. A prayer of half an hour's duration may be delightful and refreshing in the one case, whereas in the other it would be *soporific* and *tiresome*. As we are praying with others, as well as for them, we should "consider their frame," and remember that some amongst them are too young to endure a protracted exercise of this description, whilst others are too infirm. Some perhaps have come to the house of God after the toils and fatigues of their daily labor; and others, again, have engagements of a domestic nature awaiting them at the close of the meeting.

There is a great deal of good sense in the old adage, "Better be satisfied than sated;" and our brethren have too much wisdom and piety to refuse the application of it to attendants of this description. It is an unhappy circumstance, I fear, too common in our churches, that young persons who have been habituated to frequent meetings for social prayer seldom continue the practice when they become their own masters. This may be, and probably often is, owing to other causes than the one which has been noticed; still, a wise man would be cautious not to throw a stumbling-block in the way.

Permit me to conclude this paper with an extract from Mr. James, who, in the second edition of his "Church Member's Guide," thus forcibly declares his sentiments upon this subject:—"Unfortunately," says he, "for the interest of our prayer meetings, the brethren who lead our devotions are so outrageously long and dull, that, after enjoying the first half of their prayers, the congregation are anxiously waiting for the close of the other half. We are often prayed into a good frame, and then prayed out of it again by those who extend their supplications to the length of twenty or twenty-five minutes at a time. A prayer on these occasions should rarely exceed *ten minutes*. I do earnestly recommend this to the brethren who are in habit of engaging in public prayer. Devotion ends when weariness begins. Brevity, fervor, and variety, are the qualities all should seek. It is also to be regretted that the prayers are so much alike in the arrangement of their parts. Each individual seems to think it necessary that he should pursue a regular routine. How much more edifying would it be if one were to confine himself to one topic, and the next were to enlarge upon what the preceding one had omitted! If a person feel his mind impressed and drawn out by any particular subject, let him confine himself to that subject, and not suppose that his supplications will be unacceptable either to God or man, because he has not brought in the sick, the church, the minister, the nation, the world, &c."—*London Evan. Magazine.*

The Grand Defect.

The grand reason of ministerial inefficiency is found in the sadly depressed standard of religious character, which attains amongst those who publish the Gospel. There is a deficiency in the minister's piety. The sure consequence is, a deficiency in the manner, spirit, and thoroughness of performing incumbent duty. Ministers of this stamp do not intensely love the souls around them. Of course, they do not labor and toil, and spend themselves for their salvation They even sleep at their posts when all the energies of their being ought to be roused and nerved, and solely directed to the momentous business of their calling.—They are dead in devotion, sluggish in duty, and inhumanly indifferent, amid all the startling solemities of truth and eternity. The result is, as might be expected; those for whom Christ died, go on, *by* them and *over* them, to perdition. If any are saved, it seems to be by a surprising interposition of God's inscrutable soverneignty. Thus, want of success follows directly from want of *piety*. First, coldness of heart; hence, neglect of duty; hence, the everlasting death of the soul.

THE REMEDY.

On the other hand, from ardent devotedness to God, follows with equal conclusiveness, the probability, if not the absolute certainty of glorious success. First deep-seated, energetic godliness; hence, fervor in prayer, promptness in duty;—and hence, the Spirit's presence, and the sinner's conversion to God.—This is not mere declamation. It is the conclusion of universal experience. On every side, we see the fact, conspicuous as noon day, that a low state of pious feeling in the ministry is associated with the tardy and doubtful edification of believers and the sadly unfrequent conversion of the ungodly. Equally decisive is the voice of facts, when we fix our attention upon ministers of eminent godliness and fidelity. Can a single instance be found of a servant of Christ, ardently pious, unceasingly devoted, who has been doomed to the anguish of protracted ill success? Was it Edwards? Was it Brainard? Was it Payson? These men lived almost in a perpetual revival, because they lived near to God, under the very droppings of heaven. As it was with them, so it will be with all those who in spirit and practice are like them. God will bless such ministers every where. This is matter of promise; it is as certain as truth itself.

THE GLORIOUS RESULT.

How vastly increased then would be the power of the ministry, if all who serve at the altar would come up to this standard and this spirit. To what a high and venerated dignity it would be raised, and what a rebuking energy would go forth from it upon a wicked and an adulterous generation. A new and brighter glory would gather around Zion; triumphs of salvation would attend her progress. She would immediately arise and shine; her light would come, her walls be raised, her courts be crowded with thronging multitudes of converts, shouting in loud accents the praises of her King.—*Spirit of the Pilgrims.*

From the New-York Observer.

Private Interpretation.

It is known to every body how strenuously the Catholics oppose the reading of the Bible, or rather, I should say, the reader's exercising his mind on the Bible which he reads. He may *read* for himself, if he will only let the church *think* for him. He may have a New Testament, and he may turn to such a passage as John 3: 16, "God so loved the world that he gave his only begotten Son," &c., or to that, Matthew 11: 28, 30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," &c. and he may read the words, but then he must not attempt to put a meaning upon them, though it be very difficult to avoid attaching a sense to them, since they are quite as easy to be understood as they are to be read. But he must not do it. At his peril he must not. He is guilty of the crime of private interpretation, if he does. Before he pretends to understand those passages, he must inquire how the church has always interpreted them, and what the Popes and general councils have thought about them, and how *all* the *fathers*, from Barnabas to Bernard, not one excepted, have understood them. Well, now, it strikes me as rather hard upon the poor sinner, that he should be made to go through this long and difficult process, before he is permitted to admire the love of God in the gift of his Son, and before he can go to Jesus for rest. And some how I cannot help suspecting that it is not necessary to take this *circuitous* course, and that it is not so very great a sin when one reads such passages, to understand them according to the obvious import of their terms.

But the Catholic asks "does not Peter condemn private interpretation?" And they point us to his II. Ep. i. 20. "Knowing this first, that no prophecy of the Scripture is of any private interpretation." Now you must know that Catholics, though they have no great attachment to the Bible, are as glad as any people can be when they can get hold of a passage of it, which seems to establish some tenet of theirs. And as only a very small portion of the Bible has even the *appearance* of favoring them, one may observe with what eagerness they seize upon, and with what tenacity they cling to the rare passages which seem to befriend their cause. Thus they do with this passage of Peter. They quote it with an air of triumph, and exultingly ask what Protestants can have to reply to it.

Now in the name of the Protestants, I will state in two or three particulars what we have to say in opposition to the Catholic influence from these words of Peter. We say that that passage does not make for the Catholic cause, *first* because if the right of private judgment and private interpretation is taken away by it, as they affirm, yet it is taken away with respect to only a small part of the Bible, viz. the *prophetic* part. He does not say that any other part, the historical, the didactic or the hortatory is of private interpretation, but only the prophetic, that part in which something is *foretold*. He does not say *no Scripture*, but *"no prophecy* of the Scripture is of any private interpretation." Allowing then to the Catholic all which he contends for, we are left with by far the larger part of the Bible, open to private interpretation. Peter restricts us only in the matter of *prophecy!*

But *secondly*, let me say, that to whatever the remark of the Apostle has reference, it can easily be shown that it does not mean what the Catholic understands it to mean. This is evident from what follows it. I wish the reader would turn to the passage. He will perceive that Peter, having said that no prophecy of the Scripture is of any private interpretation, proceeds to assign the reason of that assertion, or rather, as I think, goes into a further and fuller explanation of what he had said; "for the prophecy came not in old time by the will of man, (i. e. it was not of human invention, it did not express the conjectures of men,) but holy men of God spake as they were moved by the Holy Ghost." Now I would ask if this reason confirms the Catholic view of the passage. Is the fact that the Bible was written by men inspired of God to write it, any reason why it should not be of private interpretation? Does the circumstance that God gave them the thoughts and even suggested to them the words in which they should clothe them, render the production so unintelligible, or so equivocal in its meaning, that a private individual cannot be trusted to read it? That would be to say that God cannot make himself understood as easily as men can! The Catholic argument from this passage may be stated thus, *the Bible is an inspired book, therefore too obscure and ambiguous to be of private interpretation! Inspired,* therefore *unintelligible!*

If it be so hard to understand what God says, how was the divine Saviour able to make himself understood by the *common people* who heard him gladly? I guess they knew what he ment, when he said "come unto me, and I will give you rest." The sermon on the mount seems to have been understood by those who heard it. No one thought of asking how others understood it. No one felt the necessity of an interpreter. Every one exercised his private judgment on what Christ said. Now suppose that what Jesus said to the people, and they found no difficulty in understanding, had been taken down in writing at the time, would not they who understood it, when they *heard* it, have equally understood it when they *read* it? The *spoken* discourses of Christ were intelligible. Have they become *unintelligible* by being *written?*

To return for a moment to the passage in Peter, I consider that the word rendered in v. 20, *interpretation* should be translated as Dr. M'Knight translates it, *invention:* or as another renders it, *impulse;* and verse 21 should be considered as explanatory of that which precedes it. If the apostle really intended to deny the right of private judgment, why does he in v. 19 exhort all the saints to whom he wrote, to *take heed* to "the more sure word of prophecy," the very thing in reference to which he is supposed to deny the right of private judgment? Why should they *take heed* to it. if it is not of private interpretation? and why does he speak of it as "a *light* that shineth in a dark place?"

Finally, if no part of Scripture is of private interpretation then of course the passage of Scripture, 2 Pet. i. 20, is not of private interpretation; and yet the Catholic exercises his private judgment upon it, and submits it to the private judgment of the Protestant, in the hope thereby of making him a Catholic? No part of Scripture, according to him, may be privately interpreted, but that which affirms that *no part, not even himself*, may be privately interpreted!!

From the New-York Observer.

The Source of Heresies.

The Roman Catholics say it is the Bible. They trace all the errors and divisions which prevail, to the Scriptures as their fountain. Do they know whose book it is which they thus accuse? How dare they charge God with being "the Author of confusion?" But is the Bible to blame for heresies? Christ gives a very different account of the matter. He says, Matt. xxii: 29. to the Sadducees, "ye do err, *not* knowing the Scriptures." He makes *ignorance of the Scriptures* the source of heresies. He does not agree with the priests.

It is very strange, if the reading of the Scriptures is the cause of heresies in religion, that the Bereans who *searched* them *daily*, because they would not take on trust even what *Paul* said (and I guess they would not have treated *Peter* any more civilly) did not fall into any of these errors. It would seem to have had quite a contrary effect, for it is added, *"therefore* many of them believed." Acts xvii: 11. 12. Whatever these Bereans were, it is clear that they were not good Catholics.

But after all it is not surprising that these noble Bereans did not fall into any fatal error by reason of reading the Scriptures, since Peter says of Paul's hardest parts and most obscure passages, that they do nobody any harm, but such as are both "unlearned and unstable;" and that they do them no harm, except they *wrest* them i. e. do absolute violence to them—2 Pet. iii: 16. M. S.

Church and State.

A warm controversy is at present going on in England with respect to the expediency of ecclesiastical establishments. Dr. Chalmers, among others, advocates them, and Dr. Wardlaw opposes. The following is a specimen of Dr. Wardlaw's reasoning on the subject, from a pamphlet recently published by him.—*New-Hampshire Observer.*

"When we speak of a Christian nation, and when a church, in any considerable degree comes to be identified with the civil community, the idea of purity is out of the question.—But this is not the full amount of the evil.—Its consequences are worse than itself. A most extensive and ruinous delusion comes thus to be practised upon the souls of men; that, namely which arises from the spread and prevalence of nominal Christianity. Apart from the entire absence of spiritual authority in their support, and their contrariety to the fundamental principles of the "kingdom which is not of this world," this has ever appeared to my mind the grand practical mischief of religious establishments; a mischief such as no alledged benefit can go near to counterbalance. The idea of a nation of Christians, in the sense in which the phrase is now used, is one which has no exemplar in the New-Testament; and and it is one which deludes and ruins souls by thousands. My firm conviction is, (and I speak it, not in the heat and haste of controversial discussion, but with calm deliberation and intense regret,) that nominal Christianity, in which is necessarily involved the admission to Christian privileges of multitudes whose Christianity consists of nothing but the name and their accidental residence in a Christian land, is chargeable with a more extensive destruction of souls, than any other extraneous cause whatever which it is possible to specify. When the disciples were called Christians first at Antioch, the designation was one which marked a definite class of persons, who were separated from the world, and distinguished by a peculiar faith and a peculiar character.—They were the same as the disciples, the believers, the saints. But with us it is far otherwise. Christianity is now a geographical term. The mass of the community, living within certain boundary lines, are Christians, merely because they are *not* Mohammedans, *not* Pagans. They would resent it as an insult, were the designation refused them, while yet the application to them of some others of the primitive appellations of the followers of Jesus, would be resented as a greater insult still, or perhaps would be started and laughed at, as a thing utterly incongruous, and, by the very force of contrast, irresistibly ludicrous, a thing to which there was not in their minds even the remotest pretension! What thousands and tens of thousanes there are, who, from courtesy to the religion of their country, sit down at the sacramental table, who have not one correct conception of the gospel, or one solitary feature of the spiritual character which the New-Testament represents the faith of it as producing! I say again, I know not any one thing that, in a country like ours, operates with a greater "latitude of ruin" than the prevalence of *nominal Christianity;* by means of which men are led away from the spirituality, and sacredness, and definite distinctiveness of a bible profession, and made to rest in the name without the thing, the form without the power, the outward observance without the inward grace. And the evil is inseparable from every national system. It is an evil which the power of custom may prevent many from duly considering; but which it is not possible that any spiritual mind can consider with lightness."

At a late public meeting in London one of the speakers who had recently returned from Sweden, gave similar testimony.

"The Swedes were in many cases a religious people—they had the pure gospel preached to them; the cold rationalism of Germany had not found its way among them, although its introduction had been attempted; and they boasted of the unity of their church, which was not split into numerous sects and parties, a fact which required a little explanation.—The parents of every child are under a legal obligation to have their children connected with the Luthern church, when it shall have reached a certain age: and by another law of the land every member of the Luthern church is bound to partake of the Lord's supper at a certain age. A servant is unable to procure a situation without a certificate from the pastor that he or she has partaken of the sacred ordinance within the last twelve months, and evidence in the courts of law is received alone under the same restriction. But the very legal necessity of the thing had been productive of a great error; for, when they had complied with what was thus demanded of them, they considered that they had finished their Christian duties for life."

He deserves not commendation, that for being commended grows pround. Every good thing a good man says of me shall, like the blast of a trumpet in war, incite me to a closer pursuit of more noble virtue, not like Bucephalus' trappings, blow me up a higher conceit of overprising my own virtues. So while men speak well, let my deeds exceed their tongue, I had rather men should see more than they expect, than look for more than they shall find.—*Feltham.*

African Mission.

Extracts from Dr. Philip's Letter.

COLONIZATION.

I say nothing of the advantages America may gain from the new colony of Liberia, or of the advantages the people of color may gain from becoming citizens of this new country. I leave such questions to be settled by the citizens of the United States, who are by their local knowledge better qualified than I am to decide them. But so far as our plans for the future improvement of Africa are concerned, I regard this settlement as full of promise to this unhappy continent. Half a dozen such colonies, conducted on Christian principles, might be the means, under the divine blessing, of regenerating this degraded quarter of the globe. Every prospective measure for the improvement of Africa must have in it the seminal principles of good government; and no better plan can be devised for laying the foundations of Christian governments, than that which this new settlement presents. Properly conducted, your new colony may become an extensive empire, which may be the means of shedding the blessings of civilization and peace over a vast portion of this divided and distracted continent. From some hints I have seen in some of the English papers, I perceive that you will have some difficulties to encounter in the prosecution of your present plan. It is the fate of every good plan for the melioration of the human race to be opposed, particularly at its commencement; and the virulence of the opposition is generally in proportion to the excellence of the plan proposed. But we have this to encourage us in our endeavors to persevere in the pursuit of a good object, that it must be in the end triumphant. I cannot for a moment suppose that ever America will force the poor people of color to go to Liberia. Such a mode of proceeding would neither accord with the liberties or good sense of your countrymen. And if every slave proprietor in the United States offers to make the slaves free, and the slaves are wiling to accept their freedom on the condition that they will exchange America for Liberia, I can see nothing in such an arrangement to excite or nourish a spirit of hostility against your new settlement.

SALUTARY CAUTIONS.

Care should be taken, however, that the slaves liberated on this principle should not be the worst slaves on an establishment, or slaves of bad character. If your new settlement should ever come to be crowded with persons of such a description, disorder, despotism, and ruin, must follow, or at least must be in danger of following. As I do not see any American publications at the Cape of Good Hope, and as all the information I have of what is doing on your side of the water, is from the scanty notices of American affairs I can glean from the English papers, what I say on this subject is to be understood as spoken under correction. But with the information I have, I would suggest whether it would not be well to give the whole of the undertaking a religious character, and to invite the religious and benevolent portion of the black people to unite in it for the purpose of evangelizing and civilizing Africa. If your new settlement is to be so conducted as to answer the expectations to which it has given rise, the Committee or Board which may have the management of its affairs must keep in operation an efficient gospel ministry, and an efficient system of education. The natives immediately around the new settlement should be at once supplied with missionaries. Missionary stations should be formed at convenient distances from each other, so as to admit of a communication between them. And with a faithful and able missionary at each station, you should have school-masters and mechanics, with all the apparatus necessary for the attainment of the object you propose. In this way you may evangelize and civilize one circle after another, till you have brought a vast portion of the African continent within the pale of the Christian church and the civilized world. This is what we are doing in South Africa, and would soon be able to do to a great extent, were not the generality of our white people more partial to the old system of seizing the country, and then the property of the people, and then the people themselves for their own use, than they are to any plan which has for its object the destruction of caste, and the elevation of the aborigines of the country to an equal participation with themselves in the blessings of liberty and civilization

THE NIGER.

I have read with attention the travels of Captain Clapperton, and the journals of the Landers. They have made an important discovery, and it is upon that discovery that their friends must be content to rest their claims to public gratitude. It would be unjust and cruel to decide their merits by the composition of their journals. They did not go to Africa to write books, but to discover the Niger, and in that they have succeded. Allowing them then that high merit to which they are entitled I shall not be blamed for undue severity, if I find fault with some of their sentiments. They were evidently very deficient in the talents necessary to enable them to give a correct view of the state of society in these places they visited. One feels grieved at the charges of idleness, &c. &c. which they bring against people who have not, according to their own account, a single motive to industry, beyond what was necessary to supply their present wants. It would be highly absurd to expect industry among a people, or indeed any thing but indolence and listlessness among a people who had been so long under the withering curse of the slave trade, and who might be plundered or murdered with impunity by any wretches who wear the livery of their chiefs, or those who held them in subjection.

Sacrifice of a Hindoo Woman.

The following account, which we copy from the Providence Journal, is an extract of a letter dated at Calcutta, June 18th, from a young lady in Calcutta, to her friends in this country. The writer is a native of Pittsfield, Mass. where her parents now reside.

"This event is so recent, I can hardly compose myself sufficient to relate it. Last night I did not close my eyes, nor could I drive this martyred woman from my recollection. I am almost sick to-day, and I am sure you will not wonder at it. But this ceremony is so much celebrated, and by my countrymen so much doubted, that I was resolved to see if such deeds could be." I have seen; and the universe would not tempt me to be present on a similar occasion—I cannot realize what I have seen—it seems like a horrible dream.

"Yesterday morning about 7 o'clock, this woman was brought in a palanquin, to the place of sacrifice. It is on the banks of the Ganges, only two miles from Calcutta. Her husband had been previously brought to the river to expire. His disorder was the hydrophobia, (think of the agony this must have occasioned him.) He had now been dead twenty-four hours, and no person could prevaill on the wife to save herself. She had three children whom she committed to the care of her mother. A woman called to be undertaker, was preparing the pile. It was elevated above the ground, I should say twenty inches, and supported by strong stakes. The dead body was lying on a rude couch, very near, covered with a white cloth. The oldest child, a boy of seven years, who was to light the pile, was standing near the corpse. The woman sat perfectly unmoved during all the preparation, apparently at prayer, and counting a string of beads, which she held in her hand. She was just thirty years old—her husband twenty-seven years older.

"The government threw every obstacle in the way of this procedure. They were not strong enough to resort to violent measures to prevent this abominable custom. Nothing but our religion can abolish it, and I do not believe there is a single particle of Christianity in the breast of a single native of India.

"These obstacles delayed the ceremony until five o'clock, when the permit from one of the chief judges arrived. Police officers were stationed to prevent any thing like compulsion, and to secure the woman, at the last moment should she desire it. The corpse was now placed on the ground; in an upright posture, and clean linen crossed round the head and about the waist. Holy water was thrown over it by the child, and afterwards oil by the brahmins. It was then placed upon the pile, upon the left side. The woman now left the palanquin, walked into the river, supported by her brothers, who were agitated, and required more support than herself. She was divested of all her ornaments; her hair hanging dishevelled about her face, which expressed perfect resignation. Her forehead and feet were stained with deep red. She bathed in the river and drank a little water, which was the only nourishment she received after her husband's death. An oath was administered by the attending Brahmins, which is done by putting the hand in holy water, and repeating from Shaster a few lines. The oath was given seven times. I forgot to say the child received an oath before the corpse was removed. The brothers prayed also over the body, and sprinkled themselves with consecrated water. She then adjusted her own dress, which consisted of long clothes wrapped round her form, and partly over her head, but not to conceal her face. She had in her hand a little box containing parting gifts, which she presented to her brothers, and to the Brahmins with the greatest composure. Red strings were fastened round her wrists. Her child now put a little rice in her mouth, which was the last thing she received. She raised her eyes to heaven several times during the river ceremonies, which occupied ten or twenty minutes. She took no notice of her child; having taken leave of her female friends in the morning. A little cup of consecrated rice was placed by the child at the head of the corpse. She now walked to the pile, and bent with lowly reverence over the feet of her husband, then, unaided, she passed three times around the pile. She now seemed excited by enthusiasm; some said of a religious nature, others of affection for the dead. I do not pretend to say what motive actuated her; but she stepped up the pile with apparent delight, unassisted by any one, and threw herself by the side of the body, clasping his neck in her arms.

The corpse was in the most horrid putrid state. She put her face close to his; a cord was slightly passed over both; light faggots and straw, with some combustible rosin, were then put upon the pile, and a strong bamboo pole confined the whole; all this was done by her brothers. The child then applied the fire to the head of the pile which was to consume both parents. The whole was instantly on fire. The multitude shouted, but not a groan was heard from the pile. I hope and trust this poor victim expired immediately. She undoubtedly died, without one struggle. Her feet and arms were not confined; and after the straw and faggots were burnt, we saw them in the same position she had placed them.

"This was a voluntary act. She was resigned, self-collected, and perfectly herself. Such fortitude, such magnanimity, and resolution, devoted affection, religious zeal and mad delusion combined, I had not conceived of, and hope never to witness again. Hundreds witnessed the scene, among whom there were about forty Americans, and a few English. I was stupified with horror at this dreadful immolation."

Facts on Temperance.

The friends of Temperance are connected with a cause on which God has smiled. In 1826 the Am. Temperance Society was formed at Boston. Dr. Beecher's celebrated Sermons on Intemperance were preached in that same year.—At that time there were probably 400,000 drunkards in the United States, and between three and four millions of persons drinking ardent spirits, and in the way to ruin. In 1824, the quantity of ardent spirits imported into the United States amounted to 5,285,000 gallons. In 1830, it was 1,195,000. In 1832, more than 1,500,000 people in the United States were abstaining from the use of ardent spirits, and from furnishing it for the use of others; there were formed more than 4,000 Temperance societies, embracing more than 500,000 members; more than 1,500 distilleries had been stopped; more than 4,000 merchants ceased to traffic in ardent spirit, and more than 4,500 drunkards ceased to use it.—Probably more than 20,000 persons are now sober, who, had it not been for the Temperance reformation, would have been sots; and 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, that would otherwise have been cursed with a drunken inmate; and 50,000 children are saved from the dreadful influence of drunken parents; and 200,000 from that parental influence which tended to make them drunkards. These facts, gathered from the late reports of the American Temperance Society, show that it has God's special blessing. It stands on a vantage ground it has never occupied before. Demonstration of its utility has been so forced upon the public, that men have ceased to ridicule it, even where they hate it. Its successs is regarded as one of the wonders of the world. The path of its exertions has been followed by other nations. Testimonials in its favor have been poured in from every quarter, at home and abroad, from men of every occupation and profession, from farmers and mechanics and merchants, from men of literature and science, from overseers of manufactories, from naval and military officers, shipmasters, and agents of every description, from physicians and lawyers, from representatives, senators and judges on the bench. A few years of labor on the part of this society have brought such conviction to the public mind, that now, State and town Temperance Societies are institutions which the public opinion demands.—*Am. Quarterly Observer.*

Synod of Philadelphia.

Extracts from the Minutes of the Synod of Philadelphia at their Sessions held in Columbia, Pa. November 2d, 1833.

The following paper was presented to Synod by the Rev. Mr. Engles, viz:—

Whereas, the Report of the Committee appointed by the last Assembly, to whom was referred the complaint of the Second Presbytery of Philadelphia, was founded in the apprehension of that Presbytery and of the Committee, that said Presbytery would be received by this Synod at its present meeting as a constituent member:

Therefore, *Resolved*, 1. That while this Synod reprobate and condemn both the principle on which the Presbytery of Philadelphia was divided, and also the exercise of unwarrantable authority by which the Assembly divided the Presbytery; and while the Synod expressly forbid any act of theirs in this matter, to be considered as sanctioning either the principle or the act above alluded to and condemned, yet regarding the peculiar circumstances of this case, and with the above declarations of Synod, the Synod do hereby receive the Second Presbytery of Philadelphia as a constituent member of this body.

2. *Resolved*, That in the exercise of the right of Synod to divide and unite Presbyteries, this Synod do hereby unite the Second Presbytery of Philadelphia with the Presbytery of Philadelphia, and ordain the two Presbyteries thus united to be known as the Presbytery of Philadelphia.

3. *Resolved*, That in the exercise of the same prerogative, the Synod do hereby divide the said Presbytery of Philadelphia, by the line of Market street in the city of Philadelphia, extending as far east as may be necessary, and west to the Schuylkill then up the Schuylkill to the extremity of the Presbytery; and that the ministers and churches south of said line be known as the Presbytery of Philadelphia, and those of the north side be known as the Second Presbytery of Philadelphia.

During the discussion of the first paragraph of this paper, Rev. Dr. Green moved the postponement of it to take into consideration the following, viz:

Resolved, 1. That by the Constitution of the Presbyterian Church, it is the right of Synods, exclusively to form and divide Presbyteries.

2. That it is destructive of order and discipline, and contrary to the spirit and scope of the Constitution of the Presbyterian Church, that a Presbytery should ever be formed on what has been denominated the principle of elective affinity; that is, of individuals whose views, feelings, and doctrinal tenets are believed to harmonize with each other, but which are known to be opposed in many important particulars, to those of their brethren from whom they are separated.

3. That what has been denominted the Second Presbytery of Philadelphia, was formed in violation of the exclusive right of this Synod to organize new Presbyteries within its own bounds; and was also formed on the obnoxious principle of elective affinity; and therefore can never be recognized by this Synod as a constitutional Prosbytery, and in that character be received as an integral part of this body.

4. That this Synod considers itself as deeply aggrieved, and as having been treated with peculiar direspect by the last General Assembly of our church, in the refusal of the said Assembly so much as to hear the remonstrance and representations of this Synod, in opposition to a measure adopted by that Assembly.

5. That all those who were members of the Presbytery of Philadelphia before the meeting of the General Assembly of 1832, be considered as at present members of this Synod; it being understood that the original members of the so called Second Presbytery of Philadelphia, shall, previously to their being enrolled as members of this Synod, declare that they now do, and hereafter will, consider and treat the so called Presbytery as a nullity; and that none who have become members of the so called Presbytery since its first formation, are, at present, to be admitted as members of this Synod.

After a protracted discussion of the motion, the ayes and noes were called for, and it was decided not to postpone.

Ayes. Messrs. Green, M'Calla, W. Latta, Symmes, Martin, J. Latta, Love, Douglas, Boyer, J. Williamson, J. B. Patterson, Hutchinson (ministers,) and Messrs. Brown, M'Ewen, Clarkson, Clark, Delaplaine, S. Sharon, M'Kissick, Dowrey, Wilson, Cassat, (elders)—22.

Noes, Messrs. Boyd, Belville, Engles, Winchester, Andrews, Magraw, White, Barr, J. N. C. Grier, Gilbert, Morrison, Houston, How, Knox, Sterrit, J. Dickey, Hammel, Patton, Michelmore, Mustard, Cathcart, J. R. Sharon, R. S. Grier, M'Kinley, Dewitt, M'Cachren, M. B. Patterson, Watson, Galbraith, Woods, Annan, Nourse, Peebles, Stone, Dunlap (ministers,) and Messrs. Lefever, A. Slaymaker, Buchanan, H. Y. Slaymaker, H. F. Slaymaker, Chambers, Donaldson (elders)—43.

Whereupon the discussion of Mr. Engles' paper was renewed, and being considered by paragraphs, it was finally adopted by the following vote:

Ayes, Messrs. Boyd, Engles, Belville, Winchester, Andrews, Magraw, White, Barr, J. N. C. Grier, Morrison, Houston, How, Sterret, J. Dickey, Patton, Mustard, Cathcart, Wilson, J. R. Sheron, R. S. Grier, M'Kinley, M'Cachran, Quay, Patterson, Watson, Hall, Galbraith, Woods, Nourse, Peebles, Stone, and Dunlap (ministers,) and Messrs. Lefever, A. Slaymaker, H. Y. Slaymaker, H. F. Slaymaker, Buchanan, Shannon, and Donaldson, (elders)—39.

Noes, Messrs. Green, W. Latta, Symmes, Martin, J. Latta, Gilbert, Douglas, Love, Boyer, J. Williamson, Hutchinson, J. B. Patterson (ministers,) and Messrs. Brown, Clarkson, Clark, Delaplaine, Cassat, S. Sharon, Lowrey, Wilson (elders)—20.

Thomas Bradford, Jr. Esq. a ruling elder from the Fifth Presbyterian church, Philadelphia, then took his seat as a member of Synod. It was then

Resolved, That the Second Presbytery of Philadelphia meet in the Central church, in the city of Philadelphia, on Wednesday, the 27th inst. at 11 o'clock, A. M.; and that the Rev. Dr Neill; or in case of his absence, the Rev. Dr. M'Dowell, preach the sermon, and preside until a Moderator be chosen.

Resolved, That the licentiates and candidates which formerly belonged to these Presbyteries respectively, belong to them as now constituted.

Resolved, That the proceedings relative to the union and division of the Philadelphia Presbyteries, be forwarded by the Clerk for publication in the Presbyterian and Philadelphian.—*Presbyterian.*

A member of the Synod has furnished us with the following:

An appeal and complaint from Joseph Montgomery, George W. M'Cleland, Thomas Bradford, Jr. and Wm. Darrach, elders and members of the Fifth Presbyterian church in the city of Philadelphia, against a decision and sentence of the Second Presbytery of Philadelphia, relative to a call to the Rev. Dr. Beman, of Troy, N. Y. to be pastor of said church, was presented to Synod, and referred to the Judicial Committee, who reported that they found the same to be in order, but as the case involved important questions of a general influence upon the churches, they recommend that the case, under the peculiar circumstances of it, be referred to the General Assembly for final trial and adjudication; which report was adopted and the case referred.

We learn that the Synod adjourned on Saturday evening, and that previous to adjournment they passed a resolution to establish a Presbyterian Tract Society.—*Ib.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 20, 1833.

To Correspondents.—We owe an apology to "H." for our seeming neglect. Nos. 2 and 3, together with other favors now on hand, shall appear as soon as practicable.

Centre College.

It will be gratifying to the friends of this institution to learn, that its condition is more favorable than usual at so early a period of the session. We learn, by a letter from a correspondent, under date of the 14th inst. that, including a few resident graduates, there are now at the institution about a hundred students; with the addition of about thirty in the primary school.

Gradual Emancipation Society.

We regret that we have not been able to procure the original pledge for the formation of this society, and list of the names of the subscribers to it. Cannot some one who keeps a file of the Luminary, favor us with the use of the number containing it? We hope the publication respecting the proposed society in last week's paper, will elicit the general attention of the friends of the cause in Kentucky. Since the publication of the last Luminary, Mr. James Weir, of this city, called at our office, and desired to have his name added to the list. Are there not other slave-holders who wish to unite with the proposed society? Such will please send us their names as soon as practicable.

The Phenomenon.

The singular phenomenon presented by the brilliant meteoric lights in the heavens, on Wednesday morning last, has given rise to a world of marvel and conjecture. We are truly sorry we had not the gratification of witnessing this grand spectacle. We would willingly pass a sleepless night for the enjoyment of such a privilege. We have been favored, however, with a number of accounts of the wonderful phenomenon by eye witnesses; with variations almost as wonderful—had we not known something of the influence of a vivid imagination in such matters—as the sublime spectacle itself. Suffice it to say, from the best authorities we have recourse to, that about 12 or 1 o'clock, rather a larger number of *shooting stars*, as they are commonly called, was observed; which continued to increase in number and brilliancy, till the whole firmament appeared to be literally filled with them. They frequently left a blaze after them, resembling the tail of a comet, and appeared to vary considerably, in size and brilliancy. The spectacle continued to be exhibited till near day-light.

A brother editor expresses a desire to hear the opinion of philosophers on this subject. Without any pretension to the dignified appellation, we would suggest the probability of the above phenomenon being caused by the equilibrium of the atmosphere having been broken up by some means, and the electric fluid with which it is always charged, being given out in an unusual manner.

Ordination.

At an adjourned meeting of the Presbytery of West-Lexington, held at the Hopewell church, on Thursday and Friday last, *John F. Coons*, a licentiate of said Presbytery, having passed the prescribed examinations and trials, was, on previous application of the church of Hopewell, ordained to the work of the Gospel Ministry.

Speeches in the General Education Convention.

We lay before our readers the following outline of the speeches delivered in the late General Education Convention in this city, on the first day of its session, by the Rev. Dr. Beecher, of Cincinnati, and the Rev. E. N. Kirk, of Albany, New-York.

Dr. Beecher said, the world had revolted from the government of God; and that unless some means was devised for restoring it to its allegiance, the harmony of society, and even civil government, itself, could not be preserved. But he felt assured his country would live; it would only be, however, in the wholesome regimen of education. The great feeling he every where saw exhibited on this momentous subject, gave him a sure presage, that public sympathy was awake, and that effectual measures would soon be taken to raise the standard of education.

Dr. B. spoke of the propriety of establishing a seminary, expressly for the purpose of educating young men to teach, as a profession. He remarked, that such seminaries, after imparting the course of instruction they might adopt, could give certificates to the graduates, which would be a testimonial of their ability to teach. That this seminary would examine individuals who were desirous of teaching, in order to ascertain their competency for the office; and when judged competent, they would receive a certificate to that effect. This would not be deemed discreditable, for it was on the same principle that men receive a license to practice law or medicine. This would prevent persons from imposing themselves upon the public as teachers, who are incapable of fulfilling the duties.

We educate men in the various mechanical professions, before we employ them as workmen, but our teachers are required to have but little preparation for their business, and no recommendation, but to *teach cheap*. Hence, we have many persons employed in this capacity, who are incapable, or unfitted in some way, for any other kind of employment. The branches taught in these seminaries, would be similar to those taught in other institutions; but it would differ from them in the particular of learning the student how to *communicate* knowledge.

The qualification of governing schools, Dr. B. stated to be of great importance, and said that it depended on principles that could be ascertained, principles that can be reduced to science;—to teach young men how to communicate thought, and stimulate the mind by presenting before it various motives would be the object of this institution. The kind of government hitherto used had been defective,—and must be changed. Force, fear, and ambition, had been used;—the kind of government needed, was moral, high, noble,—the government of God. Force and fear are only to be used when all other modes of government fail.

Books alone cannot perform the task of teaching. Living instructors are required, who will explain, simplify, and enforce ideas in such a manner, as to exercise the reasoning powers, of the pupil as well as the memory. The Dr. finally remarked, that seminaries for teachers should be formed with great care;—the plan should be well matured;—and if we can secure one seminary of this kind, on good principles, we can soon found others, and then he considered we would have laid the foundation for popular education.

Rev. Mr. Kirk rose, and said he had not expected to have been called upon to make a public address, on that occasion, but that he felt perfectly willing to contribute his efforts to so good a cause. There rested upon that Convention the responsibility of giving thorough examination to the subjects before it. We are as yet, said Mr. K. but infants in knowledge on the subject of education. In order that we may do any thing efficiently, we must have regular organization in this matter. This is necessary in all works of benevolence, but it is indispensable here, in order that we may secure statistical reports. There has hitherto been great rivalship with regard to teaching. This should not be. All selfishness, and prejudice should be laid aside, and such measures should be adopted as will promote the general interest. We are all Americans, we are brethren, and acting in a great cause, a cause that is worthy of us; and we should be influenced by no feelings except those of patriotism and benevolence.

The mind of man, as well as the body is composed of various powers. It should be the business of teachers to lay before them the mind, and examine its organization and machinery, in order that they may bring it forward, and rightly develope its powers. To be prepared to do this, a teacher must understand mental philosophy, and be a close observer of all the peculiarities of the youthful mind. The mind can appropriately be compared to a watch, and in order to make its machinery work harmoniously, its different springs must each be properly tempered and arranged, so that each will perform its appropriate functions.

Man is a moral, as well as an intellectual being, and in teaching, a child's moral feelings should be called out. It is astonishing with what dignity a boy will act when his conscience is appealed to. Mr. K. remarked, that the security of our nation in a great measure depends on the teachers of our youth. Teaching is a noble employment, and teachers have it in their power to give a moral bias to the mind, and implant such principles in the child, as shall, under God, influence his future life.

He stated that the cousre in schools in general was *to pull upon a single cord;*—to teach the child as though he was not to be operated upon by motives, as men are. This should not be. The child has sympathies, and affections, and these should be appealed to. He believed emulation, as it was now practiced, to be a great source of evil, in making children forget higher principles. A child should be impressed with his accountability to God, and to society.

Mr. Kirk closed his remarks by saying, he esteemed it a great privilege to be permitted to mingle with the gentlemen of the west, and express his sentiments on this important and interesting subject.

For the Western Luminary.

The West—Literary Exercises.

Mr. Editor,—The interesting exercises, which took place during the week before last in this city, cannot have failed to awaken feelings of joy and exultation in the heart of every philanthropist. One half century ago, the whole of this great western valley was covered with a dense forest, untenanted save by the savage and wild beast. Civilization had not then extended her beneficent hand over her broad bosom, nor science shed her vivifying rays throughout her extended surface.—But a new era has dawned upon the west, philosophy has lit up her lamp and shone upon her, and education is making her home within her borders.—The fastidious European tourist, with a mind distorted with prejudices in favour of the peculiar manners of his own country, may return home and impose upon the credulity of his countrymen, by scribbling nonsense and absurdity about our nation, while we, secure in the rapidly improving interests of our country, may exclaim with patriotic enthusiasm,

> "This is my own, my native land."

Had it been predicted, fifty years ago, that this great valley should now be populated with so enterprising and intelligent a community as now inhabit it, the prediction would have been regarded as the wild dream of an enthusiast.—Who could have thought that this land, so recently the hunting ground of the Indian savage, would so soon become the receptacle of science, benevolence and religion! The gradual intellectual improvement of the west has been developing itself year after year, but never have we seen the public mind more deeply excited on the subject of education and a general diffusion of knowledge than at the present moment.

Lexington has hitherto stood high, as regards literature, but on no previous occasion has our city given a stronger exhibition of this character than during the week before the last.—It was emphatically a week of *literary exercises*, and so far from being exclusive in its character, all classes of the community seemed to partake of the general interest felt on the occasion.

On Monday the inauguration of the faculty of Morrison College took place, on Tuesday the commencement, on Wednesday the Convention of Teachers met, and on Thursday the Literary Convention was organized, and continued in session until Friday evening. The introductory medical lectures were delivered at 9 o'clock, A. M. each day, commencing on Tuesday.

A number of gentlemen of distinguished literary acquirements, delivered addresses before the conventions. Among the speakers were Dr. Drake, of Cincinnati, and Dr. Caldwell, of Lexington, Rev. Dr. Beecher, of Cincinnati, and Rev. Mr. Kirk, of Albany, New York. I will venture to assert, that the subject of education was never so fully and ably discussed before the same audience, as on this occasion. Without making invidious distinctions, I would say, that I have seldom heard the address of Dr. Drake surpassed, in point of eloquence. Dr. Beecher, as usual, in his powerfully argumentative style, riveted the attention of the whole audience.

The west seems to be awaking to those interests which, in a pre-eminent degree, are calculated to elevate the morals of her community, and not only give to her citizens a high and honorable reputation abroad, but enable her to secure and improve those local advantages on which her future prosperity depends. The intelligent citizens of our western states are waking from the paralysing slumber, in which they dreamed that their sons could only receive a finished education in an eastern college, and that legislative enactment was necessary in order to give the rising community in the west an education. They have reared their college edifices by their own beneficent and liberal contributions, and ascertained, that the only effectual means of advancing the interests of education, is, to lay before the people the facts as they exist, in so strong and clear a light, that they will arouse them to a sense of their interests.

C.

DEBATE ON CAMPBELLISM.

To the Editor of the Western Luminary:

Dear Brother,—At the solicitation of a number of friends, I herewith transmit you an abstract of my arguments in the first discussion with Mr. Elley of Nicholasville, on several topics involved in the system called *Campbellism*. The first debate, as you are aware, occupied three days; and embraced the first two of the four propositions originally proposed for discussion. If you think the publication of this abstract—for it contains only some of the chief arguments used—will subserve the cause of truth, you will gratify a number of individuals who heard the debate, by giving it a place in your valuable paper.

Yours, truly, SAMUEL TAYLOR.
Jessamine County, Nov. 13, 1833.

Question 1. *Is the term regeneration, as used in the Scripture, synonymous with, or one and the same as that of immersion?*

I answered the question negatively, and proceeded to establish my position by stating, that the word was compounded of *re* and *generation;* and if such an idea could not be predicated of generation, neither could it with propriety, of a word which signifies more than it does, in its uncompounded form. The definition of Johnson and Walker was given of the word, in opposition to the views of the Campbellites. It was then attempted to be shown, that the only places in which the word occurred, with its Scripture connections, was entirely inconsistent with the affirmative of the question. In Titus 3: 5, the Greek word *paliugenesia* is compounded of *palin*, again, and *genesis*, a being born. Parkhurst renders it a new birth, or being born again. John 3: 3—6, Except a man be born again he cannot see the kingdom of God—Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. 1 Pet. 1: 23, Being born again of the incorruptible seed, the word of God, which liveth and abideth. The difference in the word, in these three connections, consists in the prefix and affix. *Palin*, *anothen*, and *ana* are the particles connected with the word in the passages above alluded to. As words are signs, used for the purpose of conveying ideas, so truth is only conveyed by the appropriate use of words. In order then, to the establishment of the position I am opposing, a new lexicon must be formed, and the words regeneration and immersion must be shown to be synonymous, for they appear not to be used as such by any lexicographer or philological writer with whom I am conversant.

The term regeneration occurs in Mat. 19: 28, And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. This passage cannot be supposed to mean immersion, from the connection in which it is found. It cannot be understood of the general reformation which took place about the time of pentecost; because the verb which precedes the noun is the perfect, not future tense, "Ye which have followed me in the regeneration." The blessing promised to those who had followed was a future blessing—"when the son of man shall sit on the throne of his glory, ye shall sit," &c. The disciples having followed Christ in the regeneration, does not convey the idea that he ever passed through the same ordeal, or that he stood in need of such a change as it is believed to effect. Christ is the head of the new creation, and by their following him in the regeneration, is meant their being created anew in Christ Jesus unto good works. But suppose this position be disputed, let it be observed, that whatever be the regeneration here spoken of, some of the disciples had followed him in it. "Ye which have followed," &c. The expression implies that they had not all, for it is true that Judas was a devil and a thief, and had the bag. "Ye which have," implies a strong negation, in regard to some of them, or that it was not true of all.

The context introduces a young man to Christ, who asks what good thing he must do to inherit eternal life? Christ directs him to keep the commandments of God. In all the self-righteousness of a depraved and deceitful heart, he attempted to justify himself as having rendered entire satisfaction to the most rigorous demands of the law, from his youth up. The Redeemer then directed him to sell all that he had, and distribute to the poor. and bear his cross, in obedience to his commands. He went away sorrowful. His heart yielded not to the supreme command of Christ. The Saviour instructed his disciples, from that circumstance, that relinquishment of the world was essential to a participation in the blessings of his kingdom; and that avarice, or love of the world was a damning sin. Peter then wished to know, that since the young man would not forsake the world for Christ, and since himself and fellow-disciples had forsaken all, what their reward should be! Their divine teacher informed them that such as had followed him in the regeneration should sit on twelve thrones, judging the twelve tribes of Israel; and that every one that had forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, should receive an hundred fold and inherit everlasting life. The regeneration here spoken of, evidently then consisted in the relinquishment of covetousness, or that love of the world which was utterly incompatible with the love of God. Avarice was the ruling passion of this young man. The love of money was the damning sin of Judas. Those, therefore, who had followed Christ in the regeneration had renounced the world, the flesh, and the devil. There was no ceremony to which Judas had not submitted that was yielded to by any of the others. If this then was immerson, Judas was immersed, and if this regenerated *him*, he would sit on one of the twelve *thrones*. And Simon Magus, too, we might *suppose*, was a regenerated son of water, unless they will deny that he was immersed, which on the principles of the new sect, would be unpardonable.

It was, as it is in the Millennial Harbinger, contended, that there must necessarily be an impregnation of the mind with the word in order to an individuals being regenerated by the water. In reply to this it was urged, that the individual assuming the affirmative of such a question presented an anomaly, or if you please to call it, a contradiction to nature, for how could the womb of waters bring forth a regenerated son, if the same womb had not been impregnated with the word, and yet it was not the water but the mind that was thus impregnated. But to pursue this subject further. The father of this new sect says, in an extra number of the Mil. Har. p. 27, that *palingenesia* denotes the new creation, and that Josephus called it the return of Israel to their own land and institution—the regeneration or *palingenesia*. I am glad of such an admission; for Paul calls the return of the Jews to their own land and institutions, Rom. 11: 15, life from the dead; precisely our idea of regeneration. This is the moral regeneration of that nation. By their own institution must obviously be meant their own olive tree from which, as the natural branches, they were broken off because of unbelief. If it be true then, in regard to natural regeneration, it is equally true of individual regeneration, for every nation is composed of individuals. Ezekiel, 36: 22—29, speaking of the same thing, has these remarkable words: "Therefore say unto the house of Israel, thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name sake, which ye have profaned among the heathen, whither ye went. And I will *sanctify* my great name, which ye have profaned among the heathen, in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Josephus, Paul, and Ezekiel all speak of the same thing, the return of the Jews to their own land and institution, or their conversion to Christianity. A new creation by Josephus, who understood the idiom of the Greek language. Life from the dead by Paul, who was skilled in sacred science by the spirit of inspiration; and a new heart and a new spirit by Ezekiel, who speaking as he was moved by the Holy Ghost, would not fail to hail this new heart and new spirit as God's best gift to his countrymen in the days of their future regeneration and glory.

The word which is rendered regeneration, when separated from its prefix, *palin*, is *genesis*, and is placed as the title of the first book in the bible. It is called Genesis, because that book contains a history of the creation of God. When *palin* is joined with *genesis* it signifies a re-creation or second creation. The word create is different from our English make, because matter may be created out of nothing; but when two created objects are modified and united into a machine of any description, it is said to be made, not created. Man is a created being, but being in a lapsed or sinful condition, and entirely destitute of righteousness and holiness, the moral image of God in which he was originally created, is said to be re-created or created anew in Christ Jesus, and this is what is meant by the term regeneration. Let it then be borne in mind that man, though a part of God's creation is destitute of the image of God and stands in need of re-creation or new creation. Eph. 4: 24, And that ye put on the new man, which after God is created in righteousness and true holiness. Col. 3: 10, And have put on the new man which is renewed in knowledge after the image of him that created him. Now it must be obvious to every reflecting mind, that you may take a son or daughter of Adam, belonging to the old creation or in an unregenerate state, and bring them in contact with the created element of water, by immersion, and yet no new creation can be produced of it. Neither the nature of the element of water, or the moral nature of the being immersed is deranged, or any thing new produced; therefore it is an abuse of the English language and an affront to common sense to say that immersion is regeneration, or that it implies a new creation. Paul (Eph. 4: 22—25) exhorts those to whom he wrote to put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts: and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holiness. Here is

1. The putting off the former conversation, i. e. a change of the conversation.
2. The laying aside the old man with his corruptions and deceitful lusts.
3. A renewal in the spirit of the mind.
4. The putting on the new man.
5. This is called a being created after, or in the image of God.
6. The moral quality of this new creation is said to consist in righteousness and true holiness.

1. Lust is conceived in the mind, and therefore no external application of water can touch it, much less remove it. 2. The spirit cannot be renewed or cleansed by water coming in contact with the body, because the mind is untouched by the water. 3. Creation can only be ascribed to God, and yet according to the views I am opposing, it must be ascribed to the immerser, and he must be said to create the immersed person anew in Christ Jesus unto good works. 4. Righteousness cannot be predicated either of the water, or of the flesh of the person immersed, or of the physical act of the immerser. It denotes conformity to law, and as the law of God is exceeding broad, extending to every thought, the morality or immorality of the act of immersing or being immersed must be determined, 1. By the authority or want of authority for it in the word of God. 2. The authority being settled, the motive of the person to be immersed must determine the morality or immorality of the thing in regard to him. 3. The morality or immorality of the immerser must also be determined by the authority or want of authority, the circumstances in which it is done, the subject to be immersed, and the motives of the immerser.

The person who undertook to maintain the affirmative of the question under discussion, never attempted to prove that there was any warrant in the word of God for **immersion**, but **took** for granted that it was so.

(To be Continued.)

From the Lexington Intelligencer.

General Education Convention.

Nov. 7th, 4 o'clock, P. M.

The convention met agreeably to adjournment.

The Rev. Mr. Young from the committee appointed for the purpose, made the following report:

Report of the Committee for the purpose of reporting to the General Education Convention, the subjects which it is desirable to bring under its consideration.

The committee appointed for the above purpose, beg leave to report, that they consider the discussion of the following resolutions as amongst the most important which have occurred to their minds.

1st. *Resolved*, That this convention assemble at Frankfort on Thursday the ninth day of January next, for the purpose of organizing a State Common School Education Society, and for taking such other measures, as may be promotive of the universality and efficiency of common school education; and that a committee be now appointed to propose a plan of organization, and to propose a constitution for said Society, to be submitted to this Convention at its next session at Frankfort.

2d. *Resolved*, That this Convention considers the establishment of a College for teachers, exceedingly desirable and important.

3d. *Resolved*, That this Convention considers it desirable that the Legislature so alter the existing school law as to make it *imperative* upon the County Courts to divide each county into school districts, and to authorize the voters in each district to impose an *ad valorem* tax on the property of the district, that shall be adequate to the support of a teacher or teachers.

4th. *Resolved*, That this Convention, whilst it approves the partial application of funds to the promotion of common school education, does not regard them as indispensable to its success.

The foregoing report was received, and become the subject of discussion, which continued until 5 o'clock, when the Convention adjourned until to-morrow morning, 10 o'clock.

Friday, Nov. 8th, 10 o'clock A. M.

The Convention met agreeably to adjournment.

The Rev. Dr. Fishback offered an appropriate prayer.

Dr. Drake addressed the Convention agreeably to invitation, "On the moral and intellectual education of Males and Females respectively."

The Convention resumed the consideration of the resolutions submitted by the committee, on the subjects which it is desirable to bring under its consideration.

The first and second resolutions were adopted; it was then moved by Mr. Peers, to postpone the consideration of the third and fourth resolutions, which motion was decided in the negative.

The third resolution was then taken up, when on motion of Mr. J. Clarke, the following resolution was adopted in room of said third resolution.

Resolved, That this Convention considers it desirable that the Legislature provide for the division of the counties into districts, and for the raising of funds to support one or more teachers in each district.

Mr. Tannehill offered the following resolution,

"*Resolved*, That the counties in this state, not represented at the present meeting, be requested to elect delegates to represent them in the meeting to be held at Frankfort, which resolution was adopted.

The following resolution was offered by the Rev. B. O. Peers and seconded by the Rev. Mr. Young, and adopted.

Resolved, That a central committee be appointed for preparing an address to the people of the state, on the importance of organizing a State Common School Society, for carrying on correspondence which may promote the object of the Convention, and for making arrangements during the recess of the Convention.

Mr. Polk offered the following resolution which was adopted.

Resolved, That a committee be appointed to collect information and report to this Convention, at its meeting in Frankfort, next winter, upon the subject of establishing a seminary for the education of Teachers.

Mr. Tannehill offered the following resolution, which was seconded by the Rev. Mr. Peers, and unanimously adopted.

Resolved, As the sense of this body, that the state of Kentucky should be represented in the proposed meeting of delegates from the different states of the Valley of the Mississippi, at Cincinnati, in April next.

The following gentlemen were appointed a Central Committee, viz: Rev. B. B. Smith, Rev. J. C. Young, Manlius V. Thompson, Esq., John Harvie, Esq., Rev. B. O. Peers, and James J. Allen, Esq.

The following gentlemen were appointed a committee to collect information, in relation to the establishment of a College for the education of Teachers, viz: Messrs. Mann Butler, Kean O'Harra, and J. J. Polk.

Dr. Ayres offered the following preamble and resolutions, which were ordered to lie on the table until the next meeting of this Convention.

Whereas, It is, in the opinion of this Contion, an object of high importance, to place in the hands of all youthful scholars of our republic, instructed in the common or primary schools, such books as are calculated to fit them for the great purposes of life, in which they are to engage, and to afford them that kind of instruction which may enable them to value, sustain, and perpetuate our free institutions—and as a means of promoting this great end, we deem it desirable that a School Book should be prepared for the use of the more advanced pupils in reading, which shall explain in a few short aphorisms, the Constitution and Laws (or form of Government) of the United States, illustrated with such anecdotes and remarks as may render it instructing, and best adapted to the youthful mind; that they may imbibe with the first rudiments of their education, *correct* notions of the genius, and principles of our government—and with a view to encourage the production of such a work.

Resolved, That the sum of   dollars, be set apart by this Convention, as a premium for the best and most appropriate school book of the kind specified, and that   be a committee appointed to carry into effect the object of this resolution.

Resolved further, That as an additional means of aiding in the promotion of this great object, we deem it important, that the publication of another school book should be also encouraged, containing anecdotes of the lives and actions of illustrious men of all ages, calculated, by their virtuous example, to elevate the moral and intellectual character of the rising generation.

The following communication was received from the Convention of Teachers, and ordered to lie on the table until the next meeting of this Convention.

At a Convention of Teachers assembled at the Baptist Church, Nov. 8th, 1833, the following resolutions were adopted, and are respectfully submitted to the consideration of the General Education Convention.

Resolved, 1st. That this Convention deem it expedient, that an efficient general agent be employed to travel through the State, to organize societies, collect statistics and other information on the subject of education, and perform such other acts, as may conduce to the better diffusion of useful knowledge.

Resolved, 2d. That this Convention recommend to the attention of the General Education Convention now assembled in this City, the expediency of establishing such agency, and raising adequate founds, by subscription, or otherwise, to defray, its necessary expences.

W. H. TYLER,
Clerk of the Convention of Teachers.

The Rev. Mr. Peers offered the following resolutions, which were adopted.

Resolved, That each member of this Convention be requested to hand to the Central Committee, a list of such subjects as may seem to him worthy of the consideration of the next Convention.

Resolved, That a copy of the proceedings of this Convention be sent to the different Ministers of the Gospel in the Sate, with the request to bring the subject before the people of their charge.

Resolved, That the same step be taken with regard to the Editors of all newspapers in the State, earnestly requesting their co-operation.

On motion, it was *Resolved*, That the Central Committee have the power of appointing such agent or agents as they may deem proper, in the several counties in this State, for the purpose of advancing the great objects of this Convention, and especially for securing the appointment of delegates to the next meeting of this Convention at Frankfort, and to act as auxiliaries of the Central Committee.

On motion, it was *Resolved*, That the Central Committee be requested to invite John J. Crittenden, Esq., and the Rev. J. C. Young, to address this Convention, at its next meeting, on the subject of education.

Mr. Wilcox offered the following resolution,

Resolved, That the thanks of this Convention be presented to its president, Dr. Ferguson, for the able manner in which he has discharged the duties of the chair.

On motion of the Rev. Mr. Young, it was

Resolved, That the thanks of this Convention be presented to the secretary, for the manner in which he has discharged the duties of his appointment.

The Convention then adjourned to meet at Frankfort, on Thursday, the 9th day of January next.

RICHARD FERGUSON, *Pres't.*
W. TANNEHILL, *Sec'y.*

Address of the Executive Committee.

Fellow-citizens of Kentucky—As a committee appointed by the Education Convention, we beg leave to approach you upon a subject which, of all others, most intimately concerns your honor and your interests. During this period of comparative social quiet, when your minds are not engrossed by any topic connected with national politics, when your judgments are not distracted, and poisoned by party bickerings, we would make an effort to call your attention to a topic of domestic and vital importance. Convinced as you are of the value of education; that the good order of society, and the practicability of your republican form of government, are dependent on the contingency of general intelligence; are you aware that at no given period of the year can one third of your children be found within the walls of school houses? Could it have been supposed prior to investigation, that there was an entire county of the state destitute of a single school? a county containing eight hundred and ninety-three children between the ages of five and fifteen; not one of whom was found receiving instruction! Cast your eye upon the statistics embodied with the proceedings of the Convention. Will you say that they are exaggerated? that the dark and frightful picture there exhibited to view, is a libel upon your respective counties! Who, then, we would ask, are the authors of the libel? Inhabitants of those very counties. We do not blazon abroad the charges of an enemy; we place before you the acknowledgments of your own fellow-citizens; not the hasty admissions of vague conjecture, but the results of deliberate and thorough investigation. Can any method of inquiry be imagined, more impartial and pervading than that which was adopted in collecting these statistics? And do they not contain abundant internal evidence of credibility! Do you not find the greatest deficiency reported, just where deficiency would have been supposed to exist! Do you not observe too, a coincidence, (a coincidence that could not have been concerted) between these statements and the distribution of wealth and the diversity of population? Let us not, then, avert our eyes in precipitate skepticism from this gloomy exhibition. Let us rather summon intrepidity thoroughly to scrutinize our intellectual condition. Let us dare to know the worst that we may provide a remedy.

Popular ignorance is a cancer upon the vitals of a self-governing community. It is a moral epidemic which if suffered to advance will spread its ravages over the entire surface of society. It is an evil which cannot be stationary. Already formidable, if not arrested and called back, it must, by and by, acquire overwhelming magnitude. Let us then awake from our impolitic, we had almost said, our reproachful indifference upon the subject of general education. Let us shake off our lethargy, whilst there is room for hope from combined and energetic action.

We would, especially, call upon THE REVEREND CLERGY to aid in an attempt to arouse the popular attention, and enlighten public opinion on this all important interest. Society justly expects it of those who are philanthropists by profession, that they take the lead in an enterprise which pre-eminently has the public welfare for its object. The thanks of the nation are due them and are awarded them, for the guardian care which they have exercised over the higher departments of education. But let it be remembered that the *direct* advantages of college instruction are limited to the few, whereas, they are now called upon to cooperate in an effort to extend the benefits of education to the many. And, in what manner, it may be asked, can they better promote the welfare of the various benevolent schemes they have on foot, than by uniting with others to advance the cause of universal education? How can the distribution of Tracts and Bibles be attended with benefit, when children are not taught to read? How can Sunday Schools be expected to flourish in a community where common schools have but a very limited existence? And, finally, how can they so well silence the protracted cry about the "union of church and state," as by showing themselves the heartiest advocates of popular instruction, which has ever been the invincible and deadly enemy of demagogues and despots, religious as well as political! May it not be hoped, then, that every clergyman, of every denomination, within the limits of the State, will feel himself constrained by the obligations of philanthrophy, patriotism and religion, cheerfully and promptly to comply with the request contained in one of the resolutions adopted by the Convention.

We would address our appeal also, to the EDITORS OF NEWSPAPERS, and with an earnestness commensurate with our opinion of the influence they can exert, bespeak their aid. It were superfluous for us to tell them of the power of the Press. But may it be remembered, that of those to whom much has been entrusted, much will be expected by society. We are happy to acknowledge, that without their assistance, the present promising exeitement with regard to education, could not have been produced. May we not, then, with certainty, calculate upon their compliance with the inivtation addressed to them by one of the resolutions of the Convention? We would not be chargeable with exaggeration were we to declare, that they hold in their hands the destiny of this enterprise. Only let the strength of their entire corps be exerted in a combined and hearty effort and the resulf will be glorious. WHOSE PRESS THEN WILL BE SILENT?

We would not fail to specify MEMBERS ELECT OF THE LEGISLATURE, as being among those from whom we expect the most hearty and efficient co-operation. It has long been regarded as an ample apology for unproductive legislation on the subject of schools, that the enactments of the legislature were neither preceded nor followed by popular interest. But the validity of this plea cannot be admitted hereafter, since the members of the legislature are now invited by the people, to assist in removing the only impediment which hitherto has embarrassed their official action on this subject.

The Committee feel persuaded they do not err in calculating upon great assistance from the TEACHERS OF SCHOOLS. Why may not the principles which should guide us in constructing a "Public School System," be made the subject of lectures and discussions in every school house in the land? Only let instructers see that their respective neighborhoods are moved and informed upon this subject, and the great preliminary work we have in view is done. And can we mistake in supposing that where there is so much power there is a proportionate degree of responsibility? Be this as it may, it is gratifying to believe, that there is not another class of persons in the state who have so proud an opportunity to promote their own interest, whilst they shall seek to advance the interests of general education. May their practical response to this appeal be such as shall reflect honor on their noble profession.

Finally, we feel authorised to place something of official reliance upon those gentlemen who have been designated as AIDS AND CORRESPONDENTS to the Executive Committee. Only let each branch of the committee feel duly responsible for its own county, let its members deliver addresses themselves, in the most important neighborhoods; or procure the delivery of such addresses by others; let them feed the press, stimulate conversation, circulate intelligence by handbills and pamphlets, enlist the clergy and teachers to act in their respective neighborhoods, secure the appointment of delegates to the Convention at Frankfort, from such counties as were not represented at Lexington; and we doubt not, that from a hearty and united movement, the aggregate results will be gratifying beyond our largest expectations.

B. O. PEERS,
B. B. SMITH,
J. J. ALLEN,
JOHN HARVIE,
J. C. YOUNG,
M. V. THOMPSON.

STEAMBOAT DISASTER.

The steamboat ILLINOIS, on her way from St. Louis to this place, collapsed one of her flues, on the 10th inst. about 5 miles from the Mouth of the Ohio. The following is a list of those who were killed and wounded by the accident:

Killed.—James Tutt, Mr. and Mrs. Hendrickson and 3 children, James Emerson, Miss D. Decker, Ambrose Garrett, 2d enginer, Mrs. M'Gray and 3 children, 2 men names unknown.

Wounded.—Mr. Jones, badly, S Summerville, slightly, L. D. Garrison, S. M'Gray, badly, P. Hendrickson, Jas. M'Knight, D. A. Fullerton, Wm. Herrington, slightly, Mrs. Herrington and child, badly, H. Patterson, Mrs. Woolford, Thomas Orchard, John Gibson, and Thomas Alexander.—*Louisville Price Current.*

New Missionaries.

Tuesday morning, we had the pleasure of a call from the Rev. Joseph Kerr, one of the missionaries sent out by the Pittsburg Board, to the Indians of the West. The mission family consists of the Rev. Messrs. Kerr and Bushnell, with their wives and two unmarried females, Misses Henderson and Boal, who go out as assistant teachers. Mr. Kerr, pursued his theological studies at the Western Theological Seminary. Mr. Bushnell studied at Princeton, and has been for seven years, pastor of the church at Meadville, Pennsylvania. Becoming convinced, that duty called him to labor among the heathen, he bid an affectionate church farewell. The location of the mission family, is to be fixed among the *Wea* tribe of Indians, in Missouri Territory, fifteen miles west of the chartered limits of the State of Missouri. During their stay in Cincinnati, they were visited by many friends of the cause of Christ. They left the city, Wednesday morning. May the blessing of God go with them!—*Cin. Journal.*

Foreign News.

From the New York Observer.

From London and Paris papers to Sept. 30.

The cholera has re-visited Paris. On the 20th and 21st of September there were 18 cases and 7 deaths at the Hotel Dieu. From the silence of the papers after those dates, we presume that the disease had not made much progress.

In Spain the cholera was making sad progress. At the last dates it had extended to Seville, Triana, Grenada, Malaga, Merida, and Coria. In Seville, a city of about 100,000 inhabitants, the number of deaths in two days was 242.

Nothing new of importance had occurred in Portugal. Gen. Bourmont still maintained his position before Lisbon, but had made no new attack upon the city.

Constantinople had been visited by one of the most destructive fires on record. A space of three miles in circuit, occupied, it is supposed, by at least 12,000 houses and 50,000 people, was laid desolate in three days. According to some estimates the destruction extended to one-fifth part of the city.

The French government were taking new measures for strengthening their position in Algiers. A new expedition, consisting of 1800 troops, had sailed for this purpose from Toulon.

Mr. Livingston, the new American minister, and the officers of the Delaware had been introduced to the king of France, and had had the honor of dining with the royal family.

The London papers announce the death of Rammohun Roy, the celebrated Brahmin, at Stapleton Grove, near Bristol. He was a very remarkable man, and possessed great acquirements. His religious belief settled down into a kind of Unitarianism.

Mr. Stanley and the Duke of Richmond narrowly escaped being assassinated by a Welchman named Evans, a lunatic, who tried to get to them at a public dinner, but on being obstreperous, was taken into custody. A loaded pistol was found upon his person.

Married,

On Thursday, the 31st ult. by the Rev. S. G. Ward, Mr. SAMUEL P. MCNARY, to Miss ELIZABETH C. WALKER, daughter of Mr. James Walker, all of Bath county, Ky.

Died,

In this County, on Saturday evening last, November 16th, Mrs. MARTHA CLUGSTON, wife of Mr. Wm. Clugston.

Foreign Missions.

A. T. SKILLMAN acknowledges the receipt of fifteen dollars, from Rev. O. S. Hinckley, being the amount of monthly concert contributions, for the past year, of Salem Church, Clarke county, Ky.

Teachers Association.

A meeting of the Teachers of this city, was held on Friday evening, November 14th, for the purpose of carrying into effect some of the resolutions adopted by the Convention of Teachers recently held in this city. Mr. JOSIAH GAYLE, was called to the chair, and Mr. G. W. COONS appointed Secretary.

The following Resolutions were presented by J. L. TRACY, and unanimously adopted.

Resolved, That we approve of the recommendation of the State Convention of Teachers recently held in this city, to form County Associations of Professional Teachers, and that we will proceed to organize such an association.

Resolved, That J. L. Tracy, J. M. Phillips, and Mr. White, be a Committee to draft a Constitution, to be submitted at our next meeting.

Resolved, That J. Gayle, J. M. Phillips, Mr. Culver, G. W. Coons, and J. D. Dawson, be a Committee, whose duty it shall be to notify the Teachers of this county, if practicable, of next meeting.

On motion of G. W. Coons.

Resolved, That the proceedings of this meeting be published in the papers of this city.

On motion of J. M. Phillips.

Resolved, That this meeting adjourn to meet at the Grand Masonic Hall, at the room of Mr. Culver, on Saturday 23d instant, at 11 o'clock, A. M.

J. GAYLE, *Ch'm.*
GEO. W. COONS, *Sec'y.*

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets,* with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

N. B.—We wish to hire a NEGRO MAN until Christmass, for whom a liberal price will be given. S. & T.

Lexington, Nov. 20, 1833. 19-by

NEW FEMALE SEMINARY, IN DANVILLE.

MRS. ADAMS, respectfully informs the public that she has removed her Seminary to a convenient and comfortable house, in the East end of Danville, where she is now prepared to receive an additionl number of young ladies, either as boarding or day scholars. She has, at the solicitation of many persons interested in Female Education, made arrangements to extend the course of instruction to all the various branches of an accomplished and finished female education; and now offers to the parents and guardians of Mercer, and the adjoining counties, for their daughters and wards, literary advantages equal to those of the best institutions in the Atlantic States. In addition to her own untiring exertions, and the assistance of her husband, the Rev. J. A. Adams, Rector of the Episcopal Church, she expects the services of a young lady from the East, early in the spring; and such other competent teachers will be procured as the increase and wants of her Seminary may, from time to time, demand. Her principal aim will be to form useful characters for society, and, with this in view, every attention will be paid to the manners, morals, and health of those committed to her care.

TERMS:

For boarding, including washing, wood, and candles, per week,	$1 75
Third Class—For instruction in Spelling, Reading, and Writing, per session of five months,	8 00
Second Class.—For instruction in Arithmetic, English Grammar, Geography, History, and Composition, (with plain sewing if required.)	12 00
First Class—For instruction in all or any of the following branches, viz: Natural and Moral Philosophy, Elementary principles of Chemistry, Geometry, and Astronomy, use of the Globes, Chronology, Composition, with Elementary Principles and rules of Rhetoric and Logic, and Evidences of Christianity.	16 00
Additional charges will be made for the following extra branches:	
Drawing and painting,	10 00
A new method of Diagram Painting,	10 00
A full course of instruction in ornamental Gilding, Bronzing, Silvering, &c. after the Chinese method, on wood, glass, paper, metal or other substances,	10 00
Ornamental needle work,	5 00
The Latin and Greek Languages will be taught, if required, at	10 00
Music and French will be taught, if required, so soon as competent teachers can be procured, at the customary prices.	

Mrs. Adams' present quarter will end with the year, and her first session, according to her new arrangements, will commence on the first Monday in January, and end on the last Friday in May. Her second Session will commence on the first Monday in July, and end in the latter part of December. There will be a vacation of three weeks, during the 2nd session, in the month of September, to avoid the sickly season. Young ladies will be received at any time, either before or after the commencement of the first session, and be charged in proportion to the time they shall have remained at the Seminary.

Mrs. Adams feels grateful for the approbation she has received from those who have encouraged her institution. She wishes it to stand on its own merits, and invites all who are interested in Female Education to give it a fair trial.

Danville, Ky. Nov. 13, 1833. 18-3w

NEW GOODS.

W. & J. HOLLOWAY,

Are receiving and opening at their Store, Main-street, a handsome and seasonable stock of

Fall and Winter Goods,

A part of which are the following, viz:

SUPERFINE blue, black, brown, green, olive, and drab *Cloths*, very cheap; Super. Petersham, for coatings; Super. Sasinets, assorted colors; Super. Rose Blankets, 10-4, 11-4, 12 4, and 13 4; Super. Mackinaw Blankets, green and white; Super. Saddle Blankets, and for negroes; White, red, green, and yellow Flannels; Super. Velvet and Swansdown Vestings; Ladies' Prunella, morocco, leather, lasting, seal, and calfskin Boots and Shoes; Boots and Shoes for men; Fancy Tuscan and Gimp Bonnets; Fancy fine Leghorn and Straw Bonnets; Velvets, all colors for Bonnets; French and English Merinos, a splendid assortment; Super. Dark Calicoes; Bombazines and Bombazetts; Merino Scarfs and Shawls; A splendid assort. of Thibet and other Shawls, embroidered and plain; Hosiery of all kinds; Fur Caps and Pilerines; Fur Caps for Men and Boys; Hair and Cloth do. for men and boys; A fine stock of Silk Handkerchiefs; do. Linen Cambric Handkerchiefs; Brown and bleached Domestics; Camlets for Cloaks, &c. &c.

Also, Groceries,

HARDWARE, QUEENSWARE, & CHINA.

Superior Cavendish TOBACCO.

The above articles we will sell, as usual, very cheap for CASH, or we will take in exchange, at fair prices, *Jeans, Linsey, Socks, Feathers, and Tow and Flax Linnen.* Our friends and the public are respectfully invited to call Lexington, Oct. 9, 1833.—13-tf

FALL AND WINTER NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths*; from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths*. Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos. 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes. from 8 to 50 cts Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Cheeks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kiderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'ffs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery.

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c all of which will be sold low for *Cash*.

Lexington, Oct. 23, 1833. 15—by

A. T. SKILLMAN,

(BOOK-SELLER AND STATIONER,)

MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store*, a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological*, and *School Books*; all of which he will sell on moderate terms, for cash.

October 9th, 1833. 13-tf.

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞ *Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen October 2, 1833.—12-6m

STOVES.

MILLER & FARRAR,

MAIN STREET,

(*Sign of the Golden Coffee-Pot,*)

HAVE on hand, and intend to keep, a constant supply of

Cooking, Franklin, Seven and Ten Plate Stoves,

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.

Lexington, Oct. 23, 1833. 15-3m

THE ASSEMBLY'S

Shorter Catechism,

(With Scripture Proofs,)

MAY be had at A. T. SKILLMAN'S Book Store, at 50 cents a dozen, or 6¼ cents per single copy.

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doulourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P G. & G. Rice, *Danville*; J. & H Trotter, *Nicholasville*; A Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadunt, *Maysville*; John R Bryant, *Union Town*; J. Dudley *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington*.

September 25th, 1833. 11-by

From the Token for 1834.

To My Sister.

BY B. B. THATCHER.

My sister! O, my sister.
All other hearts may fail,
As time and change, that visit all,
Pass o'er them—like a gale,
Dashing the silvery dews of morn,
From violets of the vale:

And mournfully, oh, mournfully,
The hopes of younger years
May fall and leave me, one by one,
In darkness and in tears,
Till I shall be the bloomless tree,
A desert region rears;

And nothing in that wilderness—
Though thronged by living men,—
No, nothing but the memory
Of joys that once have been,
Freshen my sultry soul,—like airs
From a fair Indian glen.

Yet, sister! O, my sister!
Thou wilt not so forget
To fan for me the sacred flame,
In the fond bosom set
When life was green. Love on! Love on,—
It burns, it thrills me yet!

School of Benevolence.

The Sabbath School system has opened a new era in the history of benevolence. The youth of former generations took little or no interest in the operations of pious charity. They were all managed by the old or middle aged. It was not till persons had advanced beyond the years of maturity that they felt any responsibility as to the exertion of an influence that would be salutary to the community at large; and the youthful members of the church took no part in public charities, and especially those that were connected with religion. Such occupations might then have been considered too grave for their years, or perhaps too serious an encroachment upon the licensed period of frivolity and pleasure.

But the introduction of the Sabbath School system has thrown open a wide field of benevolent effort, affording ample scope for the exercise of the ardor and enthusiasm, and activity of youth under the guiding influence of the wisdom and judgment of the age. And how important are the consequences, how precious the fruits of this system to the youth of Christendom! How momentous the change it has produced in the moral aspect of society! Upon what multitudes of our precious youth has the Sabbath School system exerted a hallowing influence, permanent in its character and glorious in its results! Thousands and tens of thousands who, but for the introduction of this system, would have grown up in thoughtless folly, have now learned that they may live to some good purpose, and for the improvement of their time and talents, and are now actively employed as benefactors of their species, and faithful servants of their God.—*Dr. Henshaw's Sermon.*

Irritability of Literary Men Accounted for.

Mr. Madden, in his book on the Infirmities of Genius Illustrated, sets out with a very acute examination of the causes why it is that literary men should have been so generally distinguished as an irritable race, subject to numerous infirmities of mind as well as body, and seldom blessed with the advantages of prosperity and happiness as the result of their labors. He says that in general the knowledge of the world found in the minds of literary men is very limited indeed, because more of their time has beed spent in the closet than in mixing with the business of life.—Hence they bring with them on their occasional visits to society, a spirit of uncompromising independence; a sense of self-superiority, which must necessarily influence their behavior in such a way as to offend the pride and excite the aversion of those with whom they associate. But even this misfortune is trifling, compared with those calamities which more particularly affect the physical and moral faculties of the literary man, and which are to be attributed entirely to excessive mental application. These effects too often consist of waywardness of temper, testiness of humor and capriciousness of conduct, which operate in rendering the man of genius odious to strangers, and at last very fatiguing to his friends. But the misfortunes to which the studious man is liable do not end here; his enthusiasm in some particular pursuit will induce him sooner or later to lessen the interval appointed for his repose; this he does by degrees, until at last, the whole night is habitually sacrificed. The necessary consequence of the repeated privation of sleep is great exhaustion of the vital powers, which, in too many instances are sought to be restored to their natural tone by stimulants; and thus between the depression on the one hand, and the artificial excitement on the other, life degenerates into an eccentric principle as it were,—a comet, whose movements are governed by no certain laws. The process whereby excessive mental labor produces a considerable derangement of the regular physical state of the body may be shortly explained in the language of Tissot: the brain is in action when the mind is thinking;—the prolongation of the employment of the mind tends to fatigue it, and as no organ which is weakened, by whatever cause, can perform its functions with the same success as it did in the healthy state, so is there a derangement of the conditions of all those parts over which the brain has an influence. But the brain is the centre from which the nerves of the body proceed, and, therefore, a disturbance of the function of the brain is followed by a corresponding change throughout the whole extent of the living system.

Plain Aphorisms of Physical Culture.

Dr. John Jeffries of Boston, (says the Christian Watchman,) has written an excellent article on the moral obligation of Physical Culture, which is published in the last No. of Mr. Edwards's American Quarterly Observer. The reasons which show this religious duty are first presented in a rational and scriptural manner, and then the general principles on which this culture is fonnded. The article is concluded with the Aphorisms which here follow:

Let the day begin with God—that the peaceful influence of communion with him, may calm the hurried and tumultuous action of the body, in the performance of its daily avocations.

Let the early fast be broken by no more food than will defend the body from severe exhaustion, in the labor or pursuit which is to follow.

Let the exercise or labor which is performed be in faithful accordance with the injunction, that the food should be earned by the sweat of the brow.

Let the principal food taken, be at a time when it shall repair the parts and powers which have been consumed by previous exertion of body, or of mind, rather than in anticipation of such decay or waste. So that the body shall not suffer from the increased effort of severe digestion, while it is pushed to labor; and that the mind may not be cramped in its energies, by a crowded system.

Let the sleep be regularly taken, and religiously observed to such extent as shall restore the nervous energy of the frame; but let not the bed rob God or man of the service of one hour which belongs to them. To this end, seek rather to ascertain by experience how little will fully suffice the requirements of the system, than how much it can safely bear.

Let the clothing be designed to cover, rather than to adorn the person; and let it be only so much in quantity, as will defend the body from inclemency, and not to such extent as will enfeeble its powers. Seek rather to inure the body to climate, than to defend it entirely from the influence of cold or heat.

Let the person be kept sacredly clean, lest the body become infected from the want of ablution, or the mind become defiled by the consciousness of an impure temple: for

> "Even from the body's purity, the mind
> Receives a secret sympathetic aid."

Let a holy chastity mark the conduct and the conversation in every relation of life—lest the frame should become enervated, from undue bodily or mental excitement.

Covetousness.

"It is worthy of special notice, that when our Lord had warned his followers "to take heed and beware of covetousness," the example which he gives of this sin is not of one that was a plunderer of other men's property, an unfair dealer, or an oppressor of the poor, but of a "certain rich man, whose ground brought forth plentifully," and whose only object appeared to be, first to acquire a handsome fortune, and then to retire from business and live at case. (Luke xv. 21) This also appears to be the character which is blessed by wicked men, "but abhorred of God." (Psalms x. 8.) It has long appeared to me that this species of covetousness will in all probability prove the eternal overthrow of more characters amongst professing people than almost any other sin; and this because it is almost the only sin which may be indulged, and a profession of religion at the same time supported. If a man be a drunkard, or a fornicator, an adulterer, or a liar; if he rob his neighbor, oppress the poor, or deal unjustly, he must give up his pretensions to religion; or if not, his religious connections, if they are worthy of being so denominated, will give him up. But he may love the world, and the things of the world, and at the same time retain his character. If the depravity of the human heart be not subdued by the grace of God, it will operate. If a dam be placed across some of its ordinary channels, it will flow with greater depth and rapidity in those which remain. It is thus perhaps that avarice is most prevalent in old age, when the power of pursuing other vices has in a great measure subsided. —And thus it is with religious professors whose hearts are not right with God. They cannot figure away with the profane, nor indulge in immoralities, but they can love the world supremely, to the neglect of God, and be scarcely amenable to human judgment."—*Fuller.*

Eminence Attained by Men of Low Origin.

Many of the most eminent men in literature, science and art, have sprung up in obscurity.—Some will instantly occur to the mind from among the living as well as the dead who have laid society under the deepest obligations; but there are others whose claims are not so commonly remembered. It is calculated, for instance, that above a million and a half chaldrons of coals are annually consumed in London; and the amazing extension of the coal trade to meet such demands, is to be traced to men called 'viewers,' who have generally raised themselves from lower situations. Machinery was absolutely necessary to obtai[illegible]ny millions of tons of the first necessa[illegible] life, and that at a rate exceedingly low, and [illegible] was provided by Newcomen the plumber, and Smea and Watt the watchmakers. The cheap and elegant garments, which give bread to about two millions of people, instead of fifty thousand, which raised the importation of cotton wood from less than 2,000,000 to 200,000,000 pounds per annum, and which increased the annual produce of the manufacture from 200,000 to 36,000,000*l.* are to be traced through subsequent improvements, to Arkwright and Crompton the barbers. A rude and inconsiderable manufacture was changed into an elegant art, and an important branch of national commerce, by Wedgewood the potter. Inland navigation, which enabled manufactures to import the raw materials and export the finished goods, was devised and executed by Brinley the mill-wright; and it would be easy to accumulate a great number of instances in which persons of humble grade have greatly promoted the general good.—*Wilderspin's Early Discipline.*

From Mr. Cheever's Address.

Do we wish for a literature of fire and power, compass and depth of thought, and deep spirituality, rousing and sustaining man's best energies, a literature that shall roll down like a sea of glory over all successive ages, bearing men, as with an irresistible impulse, on its bosom towards heaven, and encircling and *steeping* our very political institutions in the preserving energy of the gospel? Over such a literature *the Lamb that was slain* must rule. One Spirit must pervade it, His, "*who wore the platted crown with bleeding brows.*"

When some great poetic genius shall have been baptized with the influences of the Holy Spirit, some mind akin to Shakspeare's for the greatness and universality of its power, then will it be seen and known what wonders of regenerating mercy poetry can accomplish for the world. Of all the mind's faculties, imagination is the most sublime.—When a holy appeal shall be made to the soul, through its medium, by a company of true religious Poets, we doubt not the result will be mighty. It must be so, for it will be an appeal to man's spiritual powers and longings, rousing them up and setting them at motion amidst the dread and grand realities of the spiritual world, and not calling him with the mawkish sentimentality of Unitarianism, to worship nature, and behold the dignity, perfectibility, and innocent aspirations, of his own defiled soul. It will be an appeal rousing up the soul by presenting God its Creator, God manifest in the flesh, God coming near to the soul's dim apprehensions, and in infinite condescension to man's weakness and inability to support the vision of One dwelling in light inaccessible and full of glory, putting on the veil of man's nature, and thus unveiling to him the light of the knowledge of that glory as it shines in the face of Jesus Christ.

The public will recollect, that in the September No. of this paper, we gave the trial and sentence of alcohol, that enemy of all righteousness. We are now able to present our readers with the

Last words and dying confession of Alcohol.

The time has at last come, when by a righteous decision of my country, I am doomed to an ignominous destruction. Before I go hence, and am buried forever in an execrable grave, I wish with suitable solemnity to make a humble confession of my guilt, and to lift my warning voice against those insidious enemies to the peace and happiness of man, that captivate his heart while they destroy his soul.

I acknowledge the truth of the testimony brought against me, the fairness of my trial and the justice ef my sentence. It is but deserved retribution, that I should be executed by WATER, to whom, notwithstanding his spotless innocence, I have ever been an implacable enemy, and have injured in the estimation of thousands, to whom he was friendly. If all the evils which I have propagated in the world, had been enumerated in the indictment against me, a general confession of their truth, would have been sufficient; but oh, how little did my accusers or the witnesses against me know of the secret machinations in which I have been engaged to bring rain upon the family of man.

When I was yet a youth, unknown to the community, my first device was to gain access to the hearts of the multitude, by representing myself as a philanthropist. To this end, I became servant to a physician. Alas! alas! I am sorry to say, my well meaning *patron* died my *slave*. He was so captivated with my insinuating qualities, that he introduced me most extensively, and with high commendation to all his customers, and I soon became the admiration of the sick and the well.—My popularity was so great, that all my acquaintance speedily became my warm friends, and indeed, in most cases, such was the power of my fascination, that they fell deeply in love with me and felt that I was positively indispensible to their happiness. I now entered into a league with sin, and our sway was irresistible. By inflaming the passions of men, I destroyed their judgment and stupified their consciences, so that they at once became *weak* and *wicked*. Sometimes they would mourn over the evils I was producing in the community, and bewail my destructive influence among their own friends; but no sooner did they touch me, than my bewitching power forced them again into willing captivity. They felt not their danger; they knew not that the poison that drove others to phrenzy, was circulating in their own veins, they could not be made to believe that they were voluntary agents in the work of destruction.—Thus I had millions in requisition, who never felt the cord that bound them, and wist not till they were beyond hope, that "their strength was departed." As my influence increased, I became bold; I entered the councils of state and produced wars; I went into armies and stirred up rebellion and treason; on board of ships at sea, I caused revolt and mutiny; in legislative assemblies, violence and discord; in churches, backsliding and hypocrisy; in families unnatural alienation and conjugal infidelity, and poverty, disease and death every where. In my whole career, sin was my inseparable companion, and though I do not make this disclosure with the hope of pardon; this I cannot expect, I am conscious of not meriting it; for my guilt is too open, and read of all men, to permit it; yet as I know that my accomplice is still at large, I wish before I go hence, to apprise the public, that when I am removed, he will be more easily restrained; his arts will be less successful, and with the same vigilance, he will be much more easily detected and subdued than when we were associates.—*Temperance Recorder.*

Secret Tippling.

MR. EDITOR.—I once knew a distinguished Scholar, who was in the habit of applying himself late at night and thereby producing an exhaustion of his digestive organs. This exhaustion he in the first place attempted to relieve by the advice of an injudicious friend, with a table-spoonful of some kind of spirit just as he was entering his bed. This he observed 'relieved that gnawing faint feeling at the pit of his stomach.' But in a little while his table-spoonful would relieve him but for an hour or so, and he was compelled to double the dose and repeat it. This table-spoonful soon grew to a glass—that glass had to be repeated during the day as well as night, and that very person was brought to an untimely grave by disease produced solely by secret tippling. Whereas had he never commenced his very temperate nocturnal remedy, he might, probably now, have been an honor to his country, and ranked among its first writers. What renders this case the more lamentable, is, that the subject was one of the most amiable and excellent men in private life, except when his brain was fired by the liquid poison.

It has been remarked that many a man has been made a Drunkard, by commencing as my friend did, with spirit as a medicine, on going to bed. And it ought to be known that this liquid is doubly injurious at that time, from the languor of the digestive organs before and during sleep.

Cautions to Young Men.

Are you solicited to visit the Bar Room? Think, before you go, how many young men there first entered on that downward road, which conducted to the loss of estate, and health, and character, and usefulness, and soul; and which has broken many a father's and mother's heart.

Are you solicited to go to the tavern, and join in the jovial song, and partake of the circulating glass? Think before you go, that there is the place where men at first become tipplers, then swearers, then drunkards, then unkind husbands and cruel fathers, then beggars, then madmen, then corpses. The faithful father, mother, or teacher, "casts bread upon the waters to be gathered many days hence." But he who, by bad principles or examples, injures the youth of his generation, does in so far as his influence extends, throw poison into a river at the fountain, on both of whose shores a population must drink and die.

WHAT IS WANTED.—Personal effort on the part of those who sign the pledge of total abstinence is absolutely necessary for the success of the cause of temperance.—Many enter their names on the side of reform because it is hardly reputable to withhold them, and because, perhaps, their consciences, require such a step. But if their hearts are not in the work, their names are of little use—they go merely to swell the nominal, while they add nothing to the effective strength of the cause.

Every individual can do something.—He can form a temperance society in his own family; he can talk with his neighbors and induce them to subscribe; he can diminish the traffic, by trading only with temperance dealers. And many, who are now almost idle, can and ought to perform much for the cause of temperance, by distributing circulars, soliciting signers to the pledge, and circulating tracts and periodicals. And many more, who cannot personally attend to these things, ought to set some one or more of their less wealthy acquaintances about the business, and pay their expenses. Let this disposition prevail, and success is certain; without it, success is hopeless. Every man must do his duty. Reader! will you do yours?—*Tem. Recorder.*

LUXURY *versus* COMFORT.—Those who plead for luxurious living are ever ready to cry out against the advocates of strict and consistent temperance, as though they were a set of morose and unreasonable ascetics, wishing to abridge the innocent comforts of society. But this is a sad mistake. The real comforts of life are abundant, without the extravagant expedients of luxurious indulgence. The morbid and fastidious appetite that seeks after luxuries, and is caused by indulgence in them, is not only an uncomfortable thing, in itself, but springs from restlessness, and tends to disquiet. The luxurious are never satisfied, while the temperate enjoy the most exquisite relish of the bounties of Providence. Luxury has likewise a direct tendency in various ways, to abridge the amount of human comfort. It does this by the waste it occasions of the means of procuring the real comforts of life.—The same result is caused by the injury it inflicts on health, by the diminished amount of industry it occasions, and by the sensitiveness to petty inconveniences, which it never fails to create. In a word so far from being obnoxious to the charge of abridging the comforts of society, the opposers of luxury may justly be regarded as rearing the only barrier that prevents the turbid waves of luxury from sweeping away every vestige of human comfort and happiness.—*Female Advocate.*

MELANCTHON'S PORTRAIT OF A GOSPEL PREACHER.—He enters the house of God with a pious intention of preaching the unadulterated truth, and to present that which alone is useful and necessary, and not merely to delight the fancy of his hearers with human inventions, clothed in florid language. He disposes the matter of his discourses in a proper and natural order, and discusses it in a lucid and intelligible manner. He admonishes his hearers, and distinctly shews them how they may apply to themselves each truth. To impress it upon their minds, he employs clear and convincing argument, and illustrates it with appropriate examples, that every hearer may remember it well. He holds out motives; he rouses the feeling; he alarms them by denouncing the terrible threatenings of God, and awakens hope and confidence by the promises of his word. At one time he preaches the law, and then the gospel, and explains the difference between them in the clearest manner. At one time he only explains the Scriptures; at another he addresses the heart and conscience vigorously—he excites the mind to activity, not by a mere sound of words, but by a solemn appeal to the affections. Snch a preacher I knew well; it was MARTIN LUTHER.

THE SAFE CHAPTERS.—A little Catholic Irish boy who had been to a Sunday school, was commanded by his priest, to give up the Bible which he had received at school, because the priest thought it a *bad* book for a child to read. The little boy did not want to part with it, for he knew it was a *good* book, but he was forced to do it. But at the same time he said, "I thank God, that you cannot take from me the twenty chapters that I have got by heart."

Dear Sabbath-school child, can you repeat twenty chapters of the word of God? If you can, be thankful; and pray that you may be enabled to understand them, that, like young Timothy, you may know the Holy Scriptures, and may be made wise unto salvation in the days of your youth. Be thankful, too, that you are not called to give up your Bible; love it, and may it lead you to Jesus, and be in your heart to keep you from sin, and make you holy and happy all your days.

IMPROVED RAILWAY.—We have been favored with the sight of the model of a new mode of railway conveyance, which if brought into use, will present extraordinary advantages to the public. It is on the system of the Saxton locomotive pully, and, according to the calculations of the projector, who is an engineer of some celebrity, the average rate of travelling will be near thirty miles an hour on a light railway laid upon the ordinary road, without requiring the least expenditure for levelling, so that the cost per mile, instead of being £20,000, as it is on the railways now in use, will only be £5,000.

According to the proposed plan, a horse walking at the rate of two miles and a half an hour, over a distance of only one hundred yards, will be able to draw a light carriage, containing four persons, a distance of more than one thousand six hundred yards within the samo period of time as that occupied by the animal in performing its own distance.—The carriage, on arriving at the end of a mile, will be carried by mechanism from the truck on which it is placed, to another truck in waiting to receive it, and the same will be done from mile to mile to the end of the journey, each succeeding carriage being drawn in a similar manner, to the first, until the whole train shall have passed over the railway.—*London Spy.*

We are happy to learn from a Cohasset gentleman, who lives as he states, on the very ground where the venerable Apostle of the Indians founded his first church for the red men, that he has been for some time collecting materials for a complete life of that distinguished philanthropist. Such a work has long been needed.—*Merc. Jour.*

HEALTH OF THE MIND.—Anguish of mind has driven thousands to suicide; anguish of body, none. This proves that the health of the mind is of far greater consequence than the health of the body although both are deserving of much more attention than either of them receive.

Miscellaneous Items.

The celebrated Cobbett, of England has introduced the manufacture of printing paper from common corn husks. He states that the invention is without a parallel; and will save the nation a million a year for rags imported.

In one year in the suburbs of London, 31,351 persons were taken into custody for drunkenness.

An average of 95,000 persons a year are committed to prison for crime, in England and Wales.

By the commencement of next season, it is supposed that upwards of 100 miles of the Chesapeake and Ohio Canal will be completed.

The Columbia, S. Carolina paper of the 8th ult. states that corn was selling in that market at 75 cents per bushel, and very scarce at that price.

At a late term of the Circuit Court of the U. S. at Wiscasset, an indictment was found against a man named *Turner*, for a participation in the *slave trade.*

The Mayor of Philadelphia has decided, that there is no illegality in reporting and publishing testimony giving during the trial of a criminal case.

A newspaper is about to be established at Navarino, Wisconsin Territory, to be called the "Green Bay Intelligencer."

A reward of $1000 is offered by the Cashier of the Bank of Salina, N. York, for the apprehension of Porter W. Hyde, one of the Clerks, who has absconded with about $8,000 in bills of the Bank.

Monticello, the splendid country seat of Thomas Jefferson is offered for sale.

Forty thousand bushels of wheat, direct from Archangel, have been received at the port of Quebec.

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8–tf

GEORGE W. TUCKER,

BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13–6m

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev. DR. CLELAND, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "CAMPBELLISM," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish, the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid*,) will be thankfully received and promptly attended to.

☞*Persons procuring subscribers will please return the subscription papers by the first week in November next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18–tf.

Copper, Tin, and Sheet Iron MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5–tf

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48–tf.

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a *full* and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48–tf

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*

July 24.—2by *For the Lex. Depository.*

☞TRUSSES.☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3–by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9–tf

NEW GROCERY

AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17–tf